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THE NUBIANS IN EGYPT

NAME

The inhabitants of Nubia as far as Dongola are known in Egypt under the name of *Berabera* (sing. *Berbery*); but that appellation is seldom made use of by the inhabitants themselves, when speaking of their own nation. It is probably derived from the name of the country called Berber,[1] which lies toward the place where the Atbara joins the river Nile, or from British Somaliland, where, on the coast of the land of incense, the natives have been called, since the time of Yakut, *Barbaroi,* Berbera or Berabir."[2] Today the name of *Berabera* in the mouths of Egyptians (Copts and Arabs) signifies a nickname, as the Sudanese are often called by the nickname of "Sambo"; and from the behavior of the Egyptians toward the Nubians it is obvious that they often despise these Berbereen tribes living in the Nile valley, whilst the *'Ababda, Bedauye, Hadendawa, Bishareen,* etc., in the desert mountains are on good terms with every Nubian tribe. Instead of using the name of contemptible meaning "Berbery," they are accustomed to say, *Kenzy.* This name originates from the Wady el-Kunuz, which is inhabited by the Arabs—Kunuz (sing. Kenzy)—who derive their origin, according to their own tradition, from the deserts

[1] John Lewis Burckhardt, "Travels in Nubia," p. 25, London, 1819.
[2] Enzyklopædie des Islam, Band I, p. 727.

of Nejd, and who settled here at the period when the great Bedouin tribes from the east spread over Egypt. Among these were also Bedouins of the neighborhood of Baghdad, whose descendants are still known by the name of "Baghdadli" and who inhabit the Wady Dehmyt and Wady el-Ambarakab on the western side of the river. The name *Kunuz* (treasures) is said to be derived from the old Egyptian word *Nûb* (gold),[3] and finds its confirmation in the fact of the existence of treasures in this wady since early times, as for example in the gold-mines at Umgrayat near 'Alagi, etc. It is not impossible that other treasures may be found when really searched for. The Kunuz are subdivided into many smaller tribes, which have given their names to the districts they inhabit; thus Wady Nasrallab, Abu Hor, etc., are inhabited by Kunuz of the tribe of Nasrallab and Abu Hor. Great jealousies often existed amongst these different tribes.

From Wady-es-Sebu' (or the Lion's Wady, so called from the figures of sphinxes with the bodies of lions, which stand before the ruined temple on the west side of the river, opposite es-Sebu') as far as Singari (north of Korosko) is the Wady styled el-'Arab, because the inhabitants are not like all their neighbors of the tribe of Kunuz, but belong to the 'Aleykat Arabs, who are originally from the Hedjaz. They have been there since the period of the Mohammedan conquest of Nubia, and they all speak Arabic exclusively, and the great part of them are ignorant of the language of the Kunuz. Some of them wander about in the eastern mountains like Bedouins and the character of these Arab merchants themselves is very indifferent; they are treacherous and despised for their want of hospitality.

From Singari to Adendan (north of Wady-Halfa) there live the so-called Saidokki or Fiyadikka tribe (Nuba) who differ greatly in language and customs from the Kunuz.

[3] A. H. Keane; "Ethnology of Egyptian Sudan."

Numbers

According to the government census of 1924 the Nubian population between Assuan and Wady-Halfa (350 km or 221 m.) has been fixed as follows:

I. *Kunuzi-Nubians:*

1—Abu Rysh Qibly (mostly Nubians)	5,177
2—Gharb Assuan	2,260
3—Gesīrat Assuan	1,250
4—Shellāl	6,061
5—Dabōd	2,753
6—Dehmýt	2,275
7—Ambarakāb	3,895
8—Kalábsha	1,492
9—Abu Hor	2,162
10—Murwau	1,387
11—Marīa	926
12—Qersha	1,320
13—Gerf Husein	582
14—Koshtámna	1,679
15—Dákka	858
16—'Aláqi	1,637
17—Qúrta	3,125
18—Mahárraqa	661
19—Seyāla	1,119
20—Madīg	2,270
Total Kunuzi-Nubians	42,889

II. *Arabs:*

21—Wady el-'Arab	1,873
22—Shatórma	1,025
23—Mālki	1,865
24—Singari	594
Total Arabs	5,357

III. *Fiyadikka-Nubians:*

25—Korósko	689
26—Abu Hándal	1,213
27—Riqa	297
28—Diwān	3,042
29—Tungāla	1,462
30—Tumās and 'Afia	3,947
31—Aniba	1,094
32—Qatta	2,065
33—Ibrim	2,333
34—Gesīrat Ibrīm	92
35—Gencina and Shebbāk	1,483
36—Masmas	619
37—Tashka Gharb	1,008

38—Armanna	1,396
39—Toshka Sharq	1,627
40—Abu Sinbel	2,969
41—Bállana	1,474
42—Qustul	623
43—Adendān	1,671
Total Fiyadikka-Nubians	29,104
	77,350

According to the census one hundred years ago the population in the same district amounted, in the year 1825, to 104,250[4] consequently 26,900 more than today.

LANGUAGES

The new settlers had soon familiarized themselves with the conquered natives, whose language they adopted and still retain. These Nubian languages have only a very few Arabic sounds. The Kunuzi dialect is spoken all the way south of Assuan as far as es-Sebu' and some villages to the north of the former place as far as Daraw. The numbers of Kunuz who settled north of Assuan in early times have even increased since the heightening of the Assuan Dam. A part of these Nubians have forgotten their mother-tongue altogether and speak only Arabic.

From Assuan to es-Sebu' the Kunuzi dialect is spoken, whilst from es-Singari (north of Korosko) to Mahass the prevailing dialect is the Fiyadikka. The Kunuzi dialect, which is also called the Matokki, corresponds to the dialect which is spoken in the Dongola district, whilst the Fiyadikka corresponds to the Mahass dialect which is spoken from Sukkot to Dongola.

It is a fact worthy of notice that two foreign tongues should have existed so long, to the almost entire exclusion of the Arabic, in a country bordered on one side by Dongola and on the other side by Egypt, in both of which Arabic is exclusively spoken. Those only of the Kunuz who have been in Egypt speak Arabic well, but their women are, for the greater part, entirely ignorant of

[4] Dr. E. Ruppel: "Reisen in Nubien."

it. Nor is it less remarkable that the 'Aleykat Arabs of es-Sebu' and Wady el-'Arab have retained their pure Arabic, placed as they are on the boundaries both of the Kunuz and Fiyadikka (Nuba). The men are acquainted with both languages, but the 'Aleykat women understand Arabic only.

We find very valuable linguistical and geographical observations in the books which describe travels through Nubia. In the first place may be mentioned the monumental work of the Swiss inquirer Johann Ludwig Burckhardt,[5] who graduated in Germany and undertook his travels in charge of "The English Association for promoting the discovery of the Interior Parts of Africa." Striking paragraphs are also found in Eduard Ruppel's[6] Reisewerk. The oldest dictionary of the Nubian language was written by an Italian missionary, Arcangelo Carradori,[7] in the year 1650. Shorter lists of this kind have been published by F. Cailliaud, G. A. Hoskins, H. W. Beckett and many others. The thorough investigation of these Nubian dialects started when German and Austrian scientific expeditions were sent to Nubia for this purpose. Richard Lepsius[8] is esteemed the scientific discoverer of the Nubian languages (1843). Under his auspices the first translation of the Gospel of St. Mark was published as the first volume of Nubian literature. In 1853 followed Heinrich Brugsch[9]; then in 1875-1876 Leo Reinisch;[10] then in 1878 Herman Almkvist and[11] in 1888 Maxence de Rochemonteix.[12] In 1906 and the years following, in collaboration with the first Nubian convert Samuel 'Ali Husein, that most excellent connoisseur of his mother-tongue—the Kunuzi dialect—the two Profes-

[5] John Lewis Burckhardt: "Travels in Nubia," London, 1819.

[6] Dr. E. Ruppel: "Reisen in Nubien."

[7] Published by K. V. Zetterstéen in: "Le Monde Oriental," Upsala, Leipzig, etc. 1906, pp. 227-240.

[8] R. Lepsius: "Nubische Grammatik," Berlin, 1880.

[9] H. Brugsch: "Aethiopica," Zeitschrift fuer allgemeine Erdkunde. Neue Folge. 17. Band, Berlin, 1684.

[10] L. Reinisch: "Die Nuba-Sprache," Wien, 1879.

[11] H. Almkvist: "Nubische Studien in Sudan 1877-78, Upsala and Leipzig, 1911.

[12] M. de Rochemonteix: "Quelques contes de Nubie," Kairo, 1888.

sors Heinrich Schaefer[13] and H. Junker investigated this dialect in an almost exhaustive manner, and thus rendered a great service to future mission work.

Brief Historical Review

In the second chapter of Genesis Nubia is mentioned under the name of "Kush." To the prophet Jeremiah the black inhabitants of Ethiopia, i. e., the territory which borders Egypt on the north, were well-known. ("Can the Ethiopian change his skin.," etc. Jer. 13:23). Nubia has always been an important land to the old Egyptians. From there and the southern districts they received slaves, gold, ivory, gum arabic, ostrich feathers, camels, etc. It is reported from various sources[14] that about 3000 B.C. wars were waged with Nubia and commercial undertakings carried on. In 2000 B.C. the country with the old capital Napata or Meroë came under Egyptian rulership, and with it under Egyptian culture and religion. Egyptian soldiers, traders, workmen and priests settled down in the country, which at that time, believed in a kind of worship of the sun and stars. But the Nubians were eager enough to learn from their masters, and afterwards to defeat them with their own weapons. About 1000 B.C., when Egypt was entangled in tumults, the Nubians improved the opportunity to gain their independence. Two hundred and fifty years later the Nubian King Shabaka succeeded in conquering the whole of Egypt, and one of his successors, Taharka, (in 2 Kings 19: 9=Tirhaka) took the field against the King of Assyria, and from him Israel expected assistance and relief. "And when he heard say of Tirhaka, King of Ethiopia, behold he is come out to fight against thee." However, about the middle of the seventh century B.C. this short period of political blooming of the Nubians and their taking part in the events of the great world ended complete-

[13] H. Schaefer: "Nubische Texte im Dialekte de Kunuzi," Berlin, 1917, Kgl. Akademie der Wissenschaften und andere Werke.
[14] D. D. Westermann: "Samuel 'Ali Husein," p. 129 ff. Verlag Sudan Pioneer Mission, 1920. D. Iselin: "Das einstige christliche Mohrenland," *Ev. Missions Magazin*, 1916.

ly; they were driven back to their own country, where they were left to their own resources. Jewish influences can be traced back to early times, as we learn from the eunuch of great authority whose mistress Candace was Queen of the Ethiopians (Acts 9: 27). The kingdom of Nubia apparently has often been ruled by women, and these had the title of Candace, as can be proved from the hieroglyphic inscription on a sandstone pillar, now in the Museum in Berlin. About the fifth century A.D., the population under King Silko,[15] from the tribe of the Nubians in Kalabsha, embraced Christianity, shortly before the whole Christian Egyptian Empire fell a prey to the warrior fanatics of Islam from Arabia, who were fighting for the whole African coast. Many Christians from Egypt in that period of persecution found a real shelter in Nubia and have done their part in spreading the Gospel in their new homes.[16]

But with the passage of time this isolated land could not resist Islam, which from north, south and east was rushing upon the Nubian Empire. This Empire was weakened because of its endless inner quarrels among the princely families, and its lack of natural protection in the way of mountain fortifications such as Abyssinia possessed. Towards the end of the thirteenth century Nubia was conquered by the Arabs. In the large towns the Islamic faith had penetrated even before this time because of intermarriage with Arabs of rank. Not long after the traces of Christianity disappeared, not only from that part of the earth but also from the mind of the population. Today the Nubians venerate the prophet of Mecca, and do not know that there existed a time when it was not so. They are today even *"plus royale que le roi,"* more zealous Mohammedans than those who have never been Christians.

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[15] J. Grafton Milne: "History of Egypt under Roman Rule." Vol. V. p. 19.

[16] John von Amida, a monophysite bishop of Ephesus, has written a Church History in the Syriac language, in which are preserved a letter of a missionary who is writing to his Home Board and two letters from newly converted Nubian princes. D. Iselin: "Das einstige christliche Mohrenland," *Ev. Missions Magazin,* 1916.

John Lewis Burckhardt[17] in his standard book says: "According to their own traditions, the present Nubians derive their origin from the Arabian bedouins, who invaded the country after the promulgation of the Mohammedan creed, the greater part of the Christian inhabitants, whose churches I traced as far as Sukkot, having either fled before them or been killed; a few embraced the religion of the invaders, and their descendants may yet be distinguished at Tafa and at Serra (north of Wady-Halfa). The two tribes of Djowabere and el-Gharbye, the latter a branch of the great tribe of Zenatye, took possession of the country from Assuan to Wady-Halfa and subsequently extended their authority over a great number of smaller tribes who had settled on the banks of the river at the period of the general invasion, among whom were the Kunuz, a tribe from Nejd and Irak. For several centuries Nubia was occupied by these Arabs, who were continually at war with each other, in the course of which the kings of Dongola had acquired so much influence over them as to be able at last to compel them to pay tribute. The Djowabere having nearly subdued the Gharbye, the latter sent an embassy to Constantinople, in the reign of the great Sultan Selim to ask aid against their enemies, and they succeeded in procuring from the Sultan a body of several hundred Bosnian soldiers, under a commander named Hasan Coosy. With their help the Djowabere and the people of Dongola were driven out of Nubia into the latter country; and to this day the more wealthy inhabitants of Dongola derive their origin from the tribe of the Djowabere. Some families of the Djowabere, however, remained peacefully behind, and their descendants, who are found chiefly at Derr and Wady-Halfa, are still known by the name of their ancestors. Hasan Coosy with his forces, chiefly cavalry, governed Nubia while he lived, and was constantly moving from place to place; he paid an annual *Miry* to the

[17] John Lewis Burckhardt: "Travels in Nubia."

Pasha of Egypt, but in other respects was independent of him. The descendants of such of the Bosnian soldiers as intermarried with the Gharbye and Djowabere tribes still occupy the territories, assigned to their ancestors at Assuan, Ibrim and Say; and they continue to enjoy immunity from taxes and contributions of every kind. They call themselves Kal'adshy, or the people of the castles, but are distinguished by the Nubians by the appellation of Osmanli (Turks). They have long forgotten their native language; but their features still denote a northern origin, and their skin is of a light brown color, while that of the Nubians is almost black. The descendants of Hasan Coosy acquired some reputation from their vigorous system of government. They assumed the title of Kashef. In 1815 the Turks again visited Nubia and compelled the peasants to furnish the amount of the imposts in camels instead of grain; as soon as they withdrew, the Kashefs returned to Derr, and in their turn also exacted the land tax from their subjects, who are now exposed both to the rapacity of the Turks and to that of their own governors, all equally merciless, owing to the uncertain duration of their respective powers."

In 1880 the southern parts of Nubia suffered greatly through the Mahdist rebellion. But since those days the land has improved rapidly under British influence, and would have reached again the former standard of prosperity and welfare, if the Assuan Dam had not been erected. Through this wonderful huge storage lake, extending far to the northern parts, Nubia on the one hand gave Egypt the security of the never failing harvest-bringing flood, while on the other hand many Nubians were obliged to emigrate from the inundated land inherited by their forefathers, some to the south and some to the north. Those who cling to their soil have removed their huts from the ruined villages to the heights of the hills. If only the Gospel were brought to the Nubian peoples it would prove once more a happy Christian land!

Christian Traces in Old Nubian Ruins and Nubian Religious Beliefs

For centuries Nubia has been a Christian country, which fact can easily be proved today. We find in several temples besides the figures of Ramses the Great, painted pictures on the wall of St. Peter and St. George with the dragon. There are also ruins of old convents like that of St. Simeon near Assuan, or old churches called even today by the name of *kenisa* (church), like the *Kenisa of Osous* (Jesus); and near Dongola are found the remains of an ancient Oriental church. Often the Christian churches were built in the old Egyptian temples; for example the large Isis Temple on the isle of Philæ carries the following inscription, "By the grace of our Lord Christ the pious bishop Apa Theodorus has transformed this temple into a sanctuary of the holy Stephanus." Also various grave stones have been discovered on which one can read in Greek or Coptic characters short dedications by monks, bishops or simple Christians with the following words: "Take his soul and receive him with the number of thy saints, O God!" Many other longer inscriptions could be mentioned.

Only a few expressions in the Kunuzi language remind us of the Christian influence, like *Kiragué,* meaning the Lord's Day, which is derived from the Greek word *Kuriake.*

The peasants of Tafa (no doubt the ancient Taphis) relate that they are the descendants of the few Christian inhabitants of the city who embraced the Mohammedan faith when the country was conquered by the followers of the prophet, the greater part of their brethren having either fled or been put to death on that event taking place. They are still called Aulad en-Nasara or the Christian progeny.

Christian manners and customs can still be found today in the daily life of the Mohammedan Nubians.

Samuel 'Ali Husein in his *"Affin 'uskarkon doyarkon"* (Birth of the Child and his bringing up) explains that after the birth of the Nubian child the father and relatives should make many signs of the Cross on the wall of the room in which mother and child are placed, with the intention of banishing the evil spirits from the house. Samuel refers to a custom on the seventh day, which is very remarkable. First they cook lentils and dry *bamja,* then they bring seven plates and fill them with bread and vegetables. Afterwards they prepare a bundle of *dhurra* straw, straightening it, bending it in the front and tying it with bast of the date tree. This bundle they give to a boy who can swim; he carries it to the river, and the others take the seven plates and the newborn child, walking together to the Nile. Many children follow in order to eat the bread that is carried. Having reached the bank of the Nile, they sprinkle perfumed water on ghosts (elves), which according to their imagination live in the water. Then they take the seventh plate with the bread and vegetables and throw it also in the water that the elves may, after having eaten this food, fatten the baby and keep it alive. Meanwhile the boy, who is carrying the straw bundle, lights it on one end, jumps in the water and swims with this bundle towards the middle of the river letting it float away with the current whilst he returns to the bank. Then they take one of the six plates left, with the bread, and send somebody with it to the *gisr* (a weir which is built for catching the Nile mud) for the same purpose as before. The remainder of the food is placed before those that have assembled, who rush upon it and swallow it as quickly as possible. In the meantime the woman who is carrying the baby goes to the side of the river, wets her hand with water and washes the face of the child three times. Then she prays the water elves to grant health to the child, to make it strong, to let it grow, to protect it from the influence of the evil spirits and to let it become a favorite child of

fortune. After this she makes a vow and carries the child home. This descending to the water with the child takes place always on Sunday. Does this not remind us vividly of what Jesus commanded his disciples to do —"Baptize them in the name. . . ?" This custom is kept up today although the people who follow it no longer know that it is a Christian rite.

Peculiarities of the Nubians (Kunuzi)

Since the waters above the cataract overflowed the shore and changed the whole territory into a great sea, the cultivated area is very small. Irrigation in Nubia is carried on entirely by means of the *Sakies,* or water wheels, where these have not been destroyed by the water as have most of the palm trees. The little harvest suffers greatly from the ravages of sparrows, which the united efforts of all the children in the villages cannot always keep at a distance; and whole fields of *dhurra* and barley are often destroyed by a species of small worm which ascends the stalks of the plant. The habitations of the Nubians are built either of mud or of loose stones; those of stone, as I have already observed, stand generally on the declivity of the hills and consist of two separate buildings, one of which is occupied by the males and the other by the females of the family. The roof is covered with *dhurra* stalks, which last till they are eaten up by the cattle, when palm leaves are laid across.

The house utensils consist of about half a dozen coarse earthen jars, from one to two feet in diameter and about five feet in height in which all the provisions of the family are kept; a few earthen plates, a hand-mill, a hatchet and a few round sticks over which the loom is laid. To the north of Derr the dress is usually a linen shirt only, which the wealthier classes wear of a blue color, or the woolen cloak of the peasants of Upper Egypt; the headdress is a small white linen cap with sometimes a few rags twisted round it in the shape of a turban. The women wrap them-

selves up in linen rags, or black woolen gowns; they wear earrings and glass bracelets, and those who cannot afford to buy the latter form them of straw. Their hair falls in ringlets upon the neck, and on the back part of the head they wear short tassels of glass or stones, both as an ornament and an amulet. The richer class wear silver rings round their ankles. All the young men wear one earring either of silver or copper, in the right ear only, and men of all classes usually carry a rosary suspended round the neck, which they seldom remove; they also tie round one arm, above the elbow, a number of amulets covered with leather about three or four inches broad, consisting of mystical writings and prayers, which are sold to them by the *Fuqaha.*

Among the Nubian dishes there may be mentioned the *dhurra* bread, which is extremely coarse and made without salt. It is prepared upon the *Sadj* or thin iron plate in use among the Bedouins. The *dhurra* for the day's use is ground early every morning by the women, for the Nubians never keep meal in store. Animal food is rarely tasted by the Nubians. They also make a liquor called *buza,* much resembling beer. It is extracted from *dhurra* or barley. At some places palm-wine is obtained. Except date palms I saw no fruit trees in Nubia. The men in Nubia are generally well-made, strong, muscular, with fine features, in stature somewhat below the Egyptians; they have no mustache and but little beard, wearing it under the chin only, like the figures of the fugitives in the battle scenes sculptured upon the walls of the Egyptian temples.

The Nubian women are all well-made, and though not handsome have generally sweet countenances and very pleasing manners. They are worn out from their earliest years by continual labor. The whole business of the house is left to them, while the men are occupied exclusively as servants in the large towns, since the cultivation of the soil inundated by the river is made almost impossible.

Of all the women of the East, those of Nubia are the most virtuous, and this is the more praiseworthy as their vicinity to Egypt, where licentiousness knows no bounds, might be expected to have some influence upon them. The Nubians purchase their wives from the parents. They frequently intermarry with the Arabs Ababda, some of whom cultivate the soil like themselves. The Nubian is extremely jealous of his wife's honor. Public women, who are met with in hundreds in Egypt, are not tolerated in Nubia. Small looms are frequently seen in the houses of the Nubians; with these the women weave very coarse woolen mantles, and cotton cloth which they make into shirts. From the leaves of the palm they also form mats, small drinking bowls and large plates on which the bread is served at table; and though these articles are formed entirely by hand, they are made in so very neat a manner as to have every appearance of being wrought by instruments. The above are the only manufactures in Nubia. Everything else is imported from Egypt.

The only musical instrument I saw in Nubia was a *tamboura* with five strings and covered with the skin of a gazelle. The girls are fond of singing, and the Nubian airs are very melodious. The Nubians are generally of a kindly disposition. Pilfering was almost unknown amongst them, but nowadays all these detestable vices like theft, quarrels, execrable propensities which have been held hitherto in abhorrence, are being learned in the centers of Egypt, and imitated. Strange as it may seem, it is a fact that many Nubians spend the last penny they possess for sugar and tea, of which they are passionately fond. They are of a much bolder and more independent spirit than the Egyptians, and are ardently attached to their native soil.

Some of the inhabitants of the islands in the river Nile support their families principally by fishing in the river, or as boatmen; in these occupations they are very expert. Great numbers of the Nubians, however, go yearly to

Cairo, Alexandria, Suez and Port Said. When the young boy arrives in these large cities, he does not even know Arabic. His first work is learning to be a boot-cleaner in order to earn some piastres to live on. Having learned Arabic by freely mingling amongst the people, he is able to work as a servant in a coffee house or restaurant, where he lives only by *baksheesh* from those that frequent these places. He has to sweep the place, to rinse the glasses and cups, and so on. No other boot-cleaner is allowed to enter this place because he is the privileged one to do this work. Here he picks up many an English and French word. Meanwhile one of his countrymen is providing for him a place as a *sofragi* (table-servant) in the house of people of quality. It is understood that he can get this position only by giving his compatriot a good *bakhsheesh*. Here he will be at first a *sofragi* of the third grade, and he has to wash the plates and to clean the silver. After two or three years our friend has acquired sufficient knowledge of this kind of service among foreigners, and has learned in the meantime a foreign language. Then he advances and becomes the second and after some time the first *sofragi* or the chief cook. His salary then will be from three to eight pounds (Egyptian) a month.

Other Nubians are *bowwabs*. If one is fortunate, then he may become a *kawass* of a Consulate, or a servant in a bank, and in this employment he wears a uniform and enjoys amongst his countrymen a certain respect. The Nubians are preferred to the Egyptians on account of their honesty. After staying away six or eight years, they return to their native Wady with the little property they have realized, although well knowing that the luxuries they can there expect in exchange for those of Cairo and the other Egyptian towns are *dhurra* bread and a linen shirt. Such of them as do not travel into Egypt hardly ever go beyond the precincts of their village, for generally the Nubians have no inclination towards commercial speculation. Those Nubians who have resided in Egypt and can speak Arabic are for the most part good

Mohammedans and repeat their prayers daily—but in general the only prayer known to the others is the exclamation of *"Allahu Akbar."* A few make the pilgrimage to Mecca by the way of Suakin and Port Sudan.

Missionary Enterprise

The parts of Nubia with which our subject deals have been hitherto quite a forgotten and neglected area in the missionary enterprise. It may be that the language problem proved a difficulty in starting work, or because it meant direct work amongst Mohammedan tribes that are devoted to Islam with all the fibres of their hearts. As they are more ignorant so also are they more bigoted than most Moslems. Since the days when Nubia turned to Islam, we cannot find in history any trace of direct missionary work amongst these Nubians. By God's special providence one Kunuzi Nubian was brought as a child into Switzerland, where he was taught in the schools and was baptized. From there he was sent to England (London, Harley House) and afterwards to Beirut for study. Before he completed his course of studies his benefactor died, and Samuel 'Ali Husein was obliged to return to his country Abu-Hor, where he lived fifteen years amongst his country people as the sole Christian, bearing all hidden and open persecutions. He married a Moslem Nubian girl, by whom he had four children, and who went so far as to confess Christ before her death. When his old teacher, the Director of Harley House, Dr. Grattan Guinness, paid a visit to Assuan, he met his former pupil at the Dam, and there it was laid on their hearts to do something for the Nubian peoples in order to meet their spiritual need.

The Sudan Pioneer Mission (a Protestant work) was founded in 1900 and entrusted to a German committee, which experienced in the beginning many disappointments. Now twenty-five years have elapsed, and the work has become steadier and well rooted. Hundreds of

Nubians have frequented the polyclinic and the hospital at Assuan, and heard the message of salvation in their own mother tongue. Several itinerating trips have been undertaken by missionaries and medical men, always accompanied by Samuel 'Ali Husein; twice as far as Dongola. The prospects for opening up the country were bright and hopeful. The ground was prepared and the seed began to grow. Unfortunately the war put a stop to this direct missionary work amongst the Nubians, and it finally had to be given up. A year ago, however, the German Sudan Pioneer Mission was allowed to return to its former mission field, owing to the kind and energetic intercession of some missionary leaders at Cairo. This small mission is now resuming its work, and hopes to be able soon to push on.

Missionaries recognize that Nubians are a most gifted and intelligent folk when instructed and taught. It is Samuel 'Ali Husein himself who with the help of the Egyptologist, Prof. Dr. H. Shafer, translated the four Gospels[18] into his mother tongue, i. e., Kunuzi Nubian. They have been printed by the branch of the British and Foreign Bible Society in Berlin. Likewise a Nubian Primer[19] has been printed, and the Second Reading Book goes to press soon. Also some tracts are being prepared in Kunuzi Nubian to be distributed as soon as we see our way clear. Two medical missionaries are preparing to come out for work among these neglected Nubians. At this recommencement of our work we are aware of the fact that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds"—2 Cor. 10: 4.

Assuan. J. S. ENDERLIN.

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[18] *"Engil Yesu Komisbuldi teran Hiran Mata"* etc. B. & F. Bible Society, 1912.
[19] *"Gerayana Kitab,"* Nubian Primer, Sudan Pioneer Mission, Wiesbaden, Germany, 1913.

CAN ISLAM BE REFORMED?

The Turkish Answer

There are few questions which have received more discussion amongst students of Islam and missionaries in Moslem lands than the question of the capacity of Islam to undergo modification or to be adapted to the developments of modern civilization. Opinion has been divided as to the answer to this question, some thinking of Islam as altogether inflexible and incapable of change, and others hoping to see some kind of modified Islam in the future. As for Moslems themselves they have almost unanimously adopted the position that Islam has a capacity for adaptation to all the requirements of human progress, and is quite compatible with modern civilization. The Sufis with their allegorical and mystical interpretations of the rites and teachings of Islam; the Wahabis with their condemnation of the Moslem habit of glorification of the person of Mohammed; the Ahmadiyans with their efforts to modernize Islamic doctrines and teachings by ingenious interpretations, as well as other sects and movements in Islam, past and present, have all had this conviction that Islam is capable of adaptation and that a happy compromise can be made between Islam and new thought. Amir Ali, the twentieth century defender of Islam, in his well-known book, "The Spirit of Islam" endeavors to show that the sacred law is in conformity with twentieth century ideals, and says: "The elasticity of laws is their great test, and this test is preëminently possessed by those of Islam. Their compatability with progress shows their founder's wisdom."

It is interesting to observe the Turkish attitude at the present time on this question. Here is a people who accepted Islam heart and soul many ages ago, and remain-

ing faithful have shown themselves its champions before the whole world. Today, however, they feel a deep dissatisfaction with their present condition and are struggling for a new life. They have now complete political independence and are free to declare their judgment and to choose their way without pressure from outside. Therefore, it will be very interesting to see what they say about Islam and progress, and what their attitude is toward the Moslem Shariah in their struggle for regeneration as a nation. In this paper our aim will be to indicate the present Turkish attitude using only Turkish sources, and confining our study to the ten months July 1925-April 1926.

(I.) One of the chief events of last year in Turkey was the closing of the *tekkehs* and the abolishment of the Dervish orders. In this connection many articles have been written condemning the Dervish type of religion as altogether false.

"Till now Europeans have looked upon Islam as opposed to progress, and have thought of the Turks as an uncivilized people, whereas the real obstacle to progress was not the religion of Islam but the nonsense which a group of rascals devoid of reason, ignorant sheikhs who have cheated the people by sorcery and charms, have uttered in the name of religion. Five years ago when I was travelling in Anatolia, I heard of a village *Imam* who had preached that to plant trees was contrary to religion and whosoever planted a tree would die within a year. The villagers had obeyed the words of so ignorant a *softa,* and had not planted trees, but they had a cemetery with five thousand stones instead of a fine forest. The non-planting of trees had not saved the villagers from death, but had rather driven them to death and ruin. In order to realize what havoc these *softas* have wrought by buying a turban and a cloak from a shop and ranking themselves as the leaders of men, we ought to visit the villages of Anatolia. The priests of other nations have been the leaders of their people in education, progress, commerce

and industry whereas ours have kept our people back from these things by false ideas. Today the Turkish Revolution has cut away the very roots of the ignorance and of the myths which these parasitic creatures have in the past imparted to the minds of our people. We have closed old *tekkes* which were only corners for old people. These sheikhs have done nothing but live a lazy life by deceiving people through magic and witchcraft which are altogether contrary to our religion." (*Djumhuriet,* September 17, 1925; "The Attitude of the Illuminated," by Hikmet Djemal.)

Magic and witchcraft have been very closely associated with religion in the minds of Moslems in Turkey, and it is really significant to hear such sharp criticisms about them from Moslems themselves.

The closing of the *Medresehs* (the old Schools of Theology of Islam), has also aroused a good deal of discussion and criticism of that type of religion. Mustafa Kemal Pasha in his public address in Inebolou said:

"My beloved brethren! Our nation has shown its power to think, and to use its reason. How could we give place in our country and in our minds to those ignorant and insincere persons who call themselves Caliphs and assert themselves as the associates of God, as the vice-gerents of the Prophet? We desire to hold an honorable rank among civilized nations. How could we then separate the education of our children by two institutions—one called the school and the other the *medreseh,* which so fundamentally differ from each other? It would be absurd to think of unifying our nation in spirit and in thought unless we unified our education and teaching." (*Djumhuriet,* Aug. 29, 1925.)

Again, in the editorial of another Turkish daily, the following comments appeared contrasting the new education with the old.

"In the past science rested on theoretical knowledge regarding the mysteries of heaven. The new science rests

on experiments on the phenomena of this earth. In the past science was based on theology and metaphysics or scholastic philosophy. The new science is based on nature and actual phenomena. In the old school belief in an other-worldly and heavenly law was imparted, in the new school an earthly and social conception dominates. In the old school fear of the king was taught to the children; in the new school the love of society will be taught. Education will not be for external decoration, but for life." (*Khalk,* Feb. 14, 1926, "The New Education.")

There have been severe criticisms of the external rites and ceremonies of Islam, and requests have been made for essential modifications. Two sermons were published in a Turkish daily which were very significant in this respect. The first sermon on the text from the *Hadith* (Tradition) "Speak to the people according to their understanding," ran as follows:

"I am a Moslem born of Moslem parents, I have no evil design against Islam, only I see that Islam is becoming weaker and losing its hold on people, because it has become difficult for practice and belief; therefore I want it to be made easier for men to practise and believe.

"Islam must be made easier for belief by leaving out things which do not accord with science. If science and religious belief contradict each other, thoughtful people will abandon faith and accept science. Our present society is the best example of this. The beliefs of fifty years ago are not like those of today. If faith degenerates, conduct also degenerates. Mythical beliefs vanish undoubtedly before science. Faith is the root, conduct is the branch. If the root degenerates, the branches will also degenerate. It is not necessary to go back as far as fifty years ago to see this. Just think of twenty-five years ago. Were our mosques in those days in the condition we see them in today? In those days when the muezzin cried, those who did not pray hid themselves in dark corners; whereas if today a faithful Moslem happens to pass a mosque and

hears the *Ezan,* he looks around once to see whether there is anybody to blame him for entering the mosque for prayer. This is our condition today. How can we help feeling sore in our hearts when we see Islam in this condition! What ought to be done to cure it? Surely Islam is a faith that is prepared to face science. We see it in our experience today. We have lost a great deal in Moslem practice, but our faith has become stronger, because the motive of our faith today is not the hope of paradise or the fear of hell, but the love of God and truth. *This* is true Islam. We go less for prayer to the mosque, because our present social habits make it very difficult for us to offer prayer in the customary way. I believe that we ought to be allowed to enter the mosque wearing the shoes which we use in walking the streets. We ought to put proper seats in the mosques to sit on. With our present European dress it is impossible to sit on the floor or to take ablutions. One wash early in the morning in our homes ought to be sufficient for the day.

"O Mohammedans! If we could enter the mosque wearing our shoes, and offer prayers without ablutions, and sit on proper seats, and bow on a desk higher than our seats, and hear educated preachers speaking with beautiful voices in plain Turkish, who would not go to the mosque for worship?" (*Millet,* Nov. 20, 1925. Friday Sermon.)

The second sermon which was based on the *Hadith,* "If I give you a command, do it as much as you can," is in the form of a dialogue between a fanatical Moslem and a Swiss Protestant, who has heard of Islam as an easier religion but has come to investigate it. The fanatical Moslem requires the Swiss Protestant to believe in God, Mohammed, the Koran and the next world. The Swiss Protestant replies that he wants to know more about these before he can believe, and says that if the explanations given regarding these things do not appeal to his reason he cannot accept them. The Moslem answers: "All our Imams have accepted these things as reasonable. We can-

not ask questions about them any more. Our Imams are Imama Azam, Abuyusuf, etc., no person can object to anything which they have accepted or said." Then the Swiss Protestant answers: "I do not care for the Imams; I shall see what Mohammed says and I shall test his words by my reason; if I find them reasonable I shall accept them, otherwise I shall reject them. If anything is contrary to our moral feeling and inner conscience, that cannot be God's word or revelation." The fanatical Moslem repeats the Moslem creed and all the fundamental doctrines of Islam but the Swiss Protestant says that he cannot believe in these things.

This dialogue was written by one of the preachers in Constantinople and its purpose was to prove that no thinking man can believe in Islam as it now is, and he advises that Moslems should insist on the acceptance of one belief only as essential to their faith, namely the creed that "There is no God but God." He omits entirely the second clause of the Mohammedan creed which asserts the prophetship of Mohammed as a pillar of Islam. (*Millet,* Nov. 27, 1925.)

The request of the Women's Union to be allowed to give talks in the mosques points to the same line of modification. In November the Constantinople Women's Union applied to the director of Religious Institutions in Constantinople for permission to preach and to hold conferences in mosques. The director replied that if women wished to hold conferences, they might go to the clubs or schools; if, however, they really wanted to deliver sermons they must secure permission from the Mufti, the religious head of Islam.

The Women's Union answered in the following way:

"What is a sermon? Is it only to explain to you how to make *Namaz,* or to keep the fast, or to wash? Preaching does not necessarily mean these things. Our aim today is to enlighten those women whose minds have been poisoned by the words of ignorant *softas* acting under the cloak of

religion. The Women's Union is arranging conferences in many places to teach what modern Turkish womanhood is and ought to be. We are even publishing a magazine for this purpose. But the number of women attending these conferences in the clubs and reading this magazine is very limited. We want to illuminate the minds of those women who live in the unknown corners of the city, whose minds and brains have been impoverished. These women do not come to meetings held in public clubs. They only come to the district mosque, therefore we want to execute our purpose through the mosques. The mosque exists for the purpose of bringing people together, and our purpose is to teach in the mosques the moral, social, educational, economic, and above all the hygienic sides of religion. Why should not a mosque be allowed to be used for such a good purpose? Is it right to forbid it, because mosques have not been used for this purpose in the past?" (*Son Sahat,* Nov. 11, 1925. "Should Women be Allowed to Preach in the Mosques?")

The weekly comic paper, *Karaguez* Nov. 21, referring to this request of the Women's Union comments:

"We know what a mosque means. At the time of the Prophet people used to meet and listen in open places. Afterwards the mosques were built, and the *softas,* those ignorant people with turbans, appeared and controlled the mosques, and consequently religion, and the mosques took a different form. These men with a turban on their heads attracted the ignorant masses. For many ages they have kept the Turkish people under their control. Damn! Let them suffer in the hell of seven zones which they have described to people. A sermon is a conference. Any address dealing with the problems of this world or the next may be called a sermon or a conference. It seems that the director of the Religious Institutions of Constantinople has not yet understood this."

Is not this significant and radical to a degree?

Noureddin Mehmed Bey's statements in regard to Islam and the Koran coincide with this. He says:

"Islam is not a religion founded by Mohammed. It has only been perfected by him. Islam is as old as the universe. Adam's religion was Islam. The religion preached by all the prophets was Islam. Mohammed only perfected and completed it. We conclude therefore that Islam is much older than the Arabic language. The Koran was given in Arabic for the needs of the Arabic speaking people only.

"Some religious doctors think that both the meaning and the words of the Koran are miraculous. Others believe that the true Koran is the meaning only, not the wording, so that even if the reading is changed it does not matter; the Koran remains still the Koran. Imam Azam believed this. The Koran did not exist originally in Arabic. It existed only in meaning. Many people in the fifth and sixth centuries of Islam ascribed the miracle of the Koran to its words. This was not the general opinion at the beginning of Islam. A great number of theologians have ascribed the miracle of the Koran to its meaning and teaching only, therefore it is quite allowable to translate it into other languages. It is also allowable to use other languages in *Namaz.* A Persian disciple, Hassan Bassari, offered his prayers in Persian. One ought to understand the meaning of the words he uses in *Namaz,* otherwise the validity of the prayer may be lost." (*Vakt,* Nov. 8, 1925.)

Here is a little story which won the prize in a story contest. It is typical as showing the present Turkish mental attitude. The hero of the story is a certain Ali who is called *Guavour* (unbeliever or Christian); the other person is the *Hoja* of the village. So we have here the story of an unbeliever Ali who is represented as the hero, and the religious head of the village who is contrasted with him. The characteristics of the hero Ali are as follows: He does not go to the mosque, or the coffee house. He is always in his field working hard from morning till evening. He does not attend the mosque worship even at

the Feasts, and therefore he is called *Guavour* (unbeliever), yet everybody respects him. He is a silent man, but helps the poor and needy in unknown ways. The *Hoja* urges him to come to the mosque and warns him by the pains of hell fire. Ali says: "Where have you seen it? Have you ever been there at all?" The *Hoja* keeps silent. Ali works hard; he loves nature and the lambs and the trees and the fountains and the village damsels who sing and the young people who play. He loves everybody in the village, young and old, rich and poor, men and women, even the *Hoja* who hates him. He has a real love for his country and for his people. The point of the story lies in the sentence spoken by Ali to *Hoja:* "Guavour Ali cannot become a Moslem like you." (*Djumhuriet,* Feb. 3, 1926.)

(II.) The criticism of Islam in Turkey has gone much farther than the suggestion of certain necessary changes in the rites and teachings of Islam. *The intellectual awakening* has affected religious thought in general and people have begun to test the validity of Moslem belief by the judgment of reason. Let me quote from a few articles showing this tendency in thought. An editorial on "Social Factors Resisting Revolution," in *Resmli Ay,* November, 1925, reads as follows:

"There is a group of people who accept religion only through its forms, and do not want to give up the habits and traditions of a thousand years ago. . . . They are prejudiced and are in the grip of a blind ignorance which mixes this life and its affairs with those of the next world. These people are not only enemies of revolution but also of progress which is the result of natural evolution everywhere. They think that religion can be defended only by adhering to the old customs and traditions which nomads of a thousand years ago or more have bequeathed to us. . . . They do not understand the idea of the gradual development and progress of humanity.

"Social customs are practices accepted by people only

because of their repetition by many peoples throughout the ages. But in so far as our needs change, it is necessary that these customs should change also. The same is true for traditions. Traditions are, in their origins, merely the results of material needs. They acquire sacredness as time passes, and people feel obliged to obey them as their sacred and religious duty, whereas traditions change and differ in the course of time according to the place. The same tradition which may be sacred in one place may be altogether unimportant in another.

"An important factor in such beliefs is fear and ignorance.....Men are afraid to change them because they think these habits are inviolable truths.....

"For the success of our Revolution it is necessary to show our people that their customs and traditions are merely disintegrated forces and that there is nothing to fear in progress and development....."

At a Conference held at the Stamboul University in July, Mehmed Emin Bey said:

"What were the characteristic modes of thought and life at the time of the Renaissance? Our age has its characteristic modes of thought about life, government and religion. These differ from those of the mediæval ages in their essence and quality. We ought to know these characteristics for our own present stage of life in Turkey. .....The religious people of today in thinking of such problems of life as civil laws, economics, hygiene, clothing, etc., decide them according to the exigencies of today only. In solving these problems they do not turn their eyes to the past and decide according to what a prophet or his disciple may have said ages ago. They simply consider the requirements of modern life and decide accordingly. All civilized nations of the present time are united in this new mentality. This has been the result of a Renaissance in history. Therefore if Turkey today desires to hold a place of honor among the civilized nations, she ought to adopt and learn this kind of thinking and reason-

ing. This should be the aim of all education." (*Vakt,* July 11, 1925, "Characteristics which Differentiate the Modern Age from the Mediæval Age.")

Hussein Souad Bey has written a dramatic poem under the title of "A Day In the Next World." In one of its sections he makes the Chief of the Spirit-World speak as follows:

"O! What a pure life I feel now in my soul! After coming here I learned that God was great. See what we have left behind!! Verily, our brains were diseased and our eyes blind. We called God Infinite, unlimited by space, yet we constructed buildings of earth and called them 'Houses of God.' How ridiculous! Can the Infinite be put into a house? Quiet men in the desert light candles at the shrines and observe vigils. Call out to them, 'It is enough!' Let all the legends be swept away and let him who seeks God find Him in his own heart." *Khalk,* Feb. 16, 1926.)

This last sentence is especially noteworthy; it separates religion from all externality and finds it in the soul of man. Such a spiritual understanding of religion is quite foreign to ritualistic Islam.

(III.) The criticism of Islam has not been confined, however, to the intellectual viewpoint only. Signs of *a moral criticism* of Islam and its beliefs have appeared also in several articles, although one could wish that there were more of it.

In the weekly magazine *Idjtihad,* Dec. 1, 1925, an editorial reads as follows:

"Only good can issue from God. God does not desire evil and He cannot be the creator of a thing which He does not desire. Writings on our foreheads can only be written after our deeds. . . . Behold non-Moslem Europe! and Moslem Asia! There belief gives freedom and happiness, perseverance and activity; here belief spells death and agony. We have ascribed the losses and the poverty which have been the result of our own inactivity and ig-

norance to our lack of care in fasting, or to fate, and this idea has done us great harm. I want to uproot this belief, which kills and ruins and has poisoned us for many ages.

"I am not against religion or Islam; I am against unbelief. Unbelief means to hide the truth, and we Moslems are unbelievers because we have liked hiding the truth more than disclosing it; because we have not worked the works of belief..... I want to speak frankly; there is no other country in the world so devoid of faith as this country and yet no country so much in need of faith. England has not been born of a belief which has made people kneel at the feet of a material or spiritual idol to beg forgiveness for their sins and crimes. This beggar's faith is the faith of all the Latin nations and the present Moslems of the East. I want to have a faith which will give me power to sacrifice myself for my country and my nation, and for liberty and humanity, a faith which will guide me in darkness and give me light. I want to be sure that all that I can do is my predestination, and that I can do everything that is predestined for me. To rise up to goodness and light is predestined for all men, and consequently there is a vast sphere of life and power fully open for our activity. This active and life-giving faith is wholly divine, eternal and everlasting. Let us strive to impart this faith to our own people."

In another article the editor expressed his opinion still more emphatically in the following significant words:

"The value of religion lies not in the principles which religions lay down in their books but in the expression which they give in practical life. Especially in the East religion is merely a knowledge of the next world, and measured by its effects religion has been a destroyer of this life. The value of a religion ought to be measured by the progress and moral qualities which it ensures to its followers. The religion of a nation is the belief which dominates their life and actions. The beliefs which we Moslems have had in our souls and minds brought us to

very low places. Look what we sing in our holy festivities! 'If the tongue with zeal would say "Allah" once, all sin would fall down as autumn leaves.' No principle more perverting to human morals could be found than this hymn. It simply means that one may injure people, commit theft and adultery, oppress the poor, tell all sorts of lies, cheat simple people, hang them and kill them if possible, and yet say 'Allah' once only and all sins are forgiven and disappear like dry leaves in autumn and one becomes as clean as if one had done nothing. The Moslems in Persia, Bukhara and Turkestan are still singing: 'Religion and life are antagonistic; whosoever has religion cannot have money'. . . I know that there are other factors also in the deterioriation of the Moslem East, but none of these factors has caused disaster such as the religious factor. Our conception of religion ought to be changed. . . . . Turkey is called up to create a new realm of conscience, free of false legends." (*Idjtihad,* Feb. 1, 1926.)

(IV.) Certainly the most significant change in Turkey within the last ten months has been *the adoption of the Swiss Civil Code.* This is a tremendous change in itself, as it signifies the total rejection of the Moslem Sacred Law, on which the old Turkish laws were based. The larger part of the New Code relates to family life, and it presents a complete contrast to the old laws. Article 112 reads: "A marriage will be void if either husband or wife is already married at the time of the marriage ceremony." This article in one single sentence has rendered polygamy illegal, though it has been practised for centuries in Turkey. Again Article 129 reads: "Either party (husband or wife) may appeal and demand divorce when the other commits adultery." By one stroke this has put husband and wife on the same plane before the law and has given women all the rights of men. The speeches made at the presentation of the Law for the approval of the Assembly, and the official statement attached to the document by the

Ministry of Justice tell clearly what the promulgation of this new law means for the old Moslem law. In introducing the new law to the Chamber, the Minister of Justice made the following statement:

"The most important section of this law relates to women and to family life. In my opinion, the saddest phase of Turkish history is the position of the Turkish women. By this new law the Turkish woman who used to be caught by her arm and dashed to the ground as a slave, has regained her original position as a lady, 'Hanum,' and this will strengthen the Turkish social organization immensely."

Afterwards the Chief Secretary spoke as follows:

"Despotism requires that in the name of religion false and weak beliefs should control the consciences of men, and the laws of Islam have been inspired by those principles.....Nations are founded on families, and families are the strongest cells of the national body. If a nation deprives women of her rights, and takes her life and activity, it paralyzes half its body.....The new law puts limitations to divorce and forbids polygamy. These regulations are not the results of this law, but the necessities of civilization. This new law is the law of civilization."

The Minister of Justice in the official document attached to the New Code remarks as follows:

"The Republic of Turkey had no codified civil law. *Medjelleh* which was codified about fifty years ago has one thousand eight hundred and fifty-one articles but only three hundred of these are applicable to our present needs. ....The basis and the source of *Medjelleh* was religion, whereas the life of men is always subject to fundamental changes and it is impossible to stop these changes and movements. States which have had laws based on religion have been unable after a little to satisfy the requirements of their country and people, because religions express unchangeable judgments. But life is fluid and needs change

rapidly; consequently the laws based on religion can have no real value or meaning but become a mere form of dead words. Unchangeableness is a necessity of religion. Therefore to keep religion simply as a matter of conscience has been one of the principles of modern civilization, as differentiating it from the old. Laws based on religion fetter their societies to primitive stages of life and become the chief obstacles to progress. . . . The first characteristic of modern civilization, is to separate religion and life; any other course would be to enslave the consciences of those people who do not accept the religious principles of the state. This cannot be allowed in any modern state. Religion must remain in the sphere of consciences only; it must not enter into that of the laws. On the day that this document of the New Civil Law will be promulgated, the Turkish nation will be saved from the false beliefs and traditions which have encumbered our nation during the past thirteen centuries. It will close the doors of the old civilization, and our country will enter into the contemporary civilization of life and progress." (*Khalk,* Feb. 18, 1926.)

The Grand Assembly voted unanimously on February 17th for the adoption of the translated Swiss Civil Law.

In conclusion we would sum up the position by saying that the Turks who for centuries were the Pharisaic guardians of the Mohammedan faith have tried, and tried conscientiously, to find a happy compromise between Islam and modern thought; but failing in their effort they have passed judgment not on Islam but on all religion, because the only religion they really know is that of Islam. Herein, therefore, lies the danger for Turkey in the future lest in abandoning Islam as the foundation of her social organization she forgets that without religion it is impossible to build up a strong and vigorous society. At the same time her action in throwing over Islam is probably unique in Moslem history, and there is no student but will await the next developments with keenest interest.

THE MEANING OF THE REVOLUTION IN TURKEY

While talking with the Minister of Education of the Punjab, a leading Moslem of India, I put this question to him: "You have a principle of progress in Islam, namely *Ijmaʿ*, the doctrine of agreement of the faithful. Can you use it?" He replied that he did not think they could; that it was usable when Islam consisted of Arab tribes who could easily get together, but now that Islam was so far-flung, it was impossible. Moreover, he added, when it has been tried it has proven absurd, for instance the Jamait-ul-ulama proclaimed non-coöperation with the British Government in India and Islam to be one, and also put its stamp of authority to the *hajirat* into Afghanistan which proved abortive and disastrous. It cannot be worked, he concluded. I then put this further question: "If this principle cannot be worked, then you are left with the letter of the Koran. Do you expect the civilization and progress of the twentieth century to be jammed back into a sixth century mould?" He replied that he felt there was nothing else to be done, that civilization had gone astray, that it would realize it one day, and be forced to come back to accept the guidance of the letter of the Koran.

This is the view of Moslem India. Turkey has decided otherwise. She has decided that neither the principle of *Ijmaʿ* nor the letter of the Koran are workable today. The Turks have come to the deliberate conclusion that they want to be a progressive nation, that progress cannot be with Islam, therefore, it will be without it.

In a recent visit to Turkey this came out in the interviews and addresses again and again. At the close of the war, the Turks realized that political religion was dead. The *Jihad* had failed. It has lost its force and appeal. Life for the Turk had centered in the Caliphate

and the ramifications of political Islam, but in the supreme moment it showed itself inwardly decadent.

They looked about for some other organizing force which would reorganize the country. They feel they have found it in patriotism—the love of country will take the place of loyalty to the Caliphate. The fact that they are Turks will constitute the binding force. They have definitely turned their back on Pan-Islamism. Pan-Turanianism is in its beginnings, and bids fair to take the place of the other.

This has meant that instead of standing as the representative of the East, facing and challenging the West, they have deliberately turned over to the other side. "All the roots of Turkey's life have hitherto been in the East, now they will be in the West," said Hamd Ullah Subhi Bey, the Minister of Education, and the brains of the new movement. "All the gods of the East are sitting gods," he said to us, "but all the gods of the West are standing gods. Hitherto we have been pointing our youth to the inactive sitting gods of the East, but from henceforth we will point them to the active creative gods of the West. From a static civilization we intend to come into a progressive one."

The foundations of this new movement have been laid in the soul of Turkey through the *Ojak* movement, literally Hearth Movement. This is a movement patterned after the Y. M. C. A., but with patriotism instead of religion as the driving force. In these *Ojaks,* of which there are one hundred and fifty-two scattered through Turkey, the youth are studying Western music, art, culture and languages. There are medical clinics for the poor attached to them, and here also men and women mingle freely. About five hundred young people of Turkey had studied in Western universities, and had come back bringing these new ideas which were embodied in the *Ojaks.*

Thus the forces that are re-making Turkey are all

from outside herself. "It is from your civilization, your institutions that we have received our inspiration," said one of the leaders to us.

In order to put this changed ideal into practice, the Turk saw that the new revolution must be thorough and radical. The young Turk revolution left all the old institutions intact—they thought that they could put the new alongside of the old, that the new wine might be left in the old bottles. They failed. This new revolution is nothing if it is not thorough. The whole structure of Moslem civilization from the Caliph down has been done away with, as far as it touches government and the political life of the country. The religious courts have been abolished, the religious schools, the *tekkés* or monasteries, the dervish orders, religious titles such as sheikh—all of these have been cleared away, almost over night. Monogamy has been made the law of the land, "except in cases of necessity"—a concession to the old; marriages must be registered in the courts, and likewise divorces, hence the stability of the home increased; the Christian calendar substituted for the Moslem calendar, and the making of Sunday the legal holiday instead of Friday is under consideration, also the substitution of the Roman letters in place of the Turkish script.

"We have torn down these outside institutions because they have been torn down in our hearts. You can do nothing with institutions which are still in the hearts of the people," said the Minister of Education. He continued, "We have been gradually breaking with this Arab civilization, now we have done it completely. We are as surprised as you are at what we have done, but we have made our decisions and we will not go back." Another speaker said, "What we have done in a few swift months no outside nation could have forced us to do. The secret of this revolution is that *we* have done it."

How radical that revolution is may be seen from the following: I was standing on the citadel overlooking the

city of Angora, and noticed some workmen in a graveyard below me. I asked a Mohammedan at my side what they were doing, and he smilingly replied, "They are tearing up grave stones for building purposes." That epitomizes the situation—nothing is sacred except that which fits into the building of the New Turkey. The Progressive Party was suppressed, because it was considered too conservative. It had one plank in its platform: "We believe in the respecting of religion in the country." This was too conservative!

The fez was the proud sign of the House of Osman. It has been forbidden to government officials. "The dress of the officials shall be that which is worn in civilized countries of the world," said a naïve government order. "The salutation may be by the raising of the hat and the bowing of the head, or by the lifting of the hand. But on the day of the Anniversary of the Establishment of the Republic the salutation shall be by the bowing of the head and the lifting of the hat. It is the rule to stay bareheaded inside public institutions," continued the order.

I was talking to a government official on the train coming from Angora toward Constantinople, and he remarked, "I am now on my way to get a hat for my wife. They have prescribed the dress for men, the next thing they will be doing it for the women. I am going to beat them to it." A leader said, "A few years ago if a Turk had worn a hat his head would have been cut off, now hat in hand we greet our President." Men with stacks of hats for sale move through the bazars of Angora. "We have heaped filth into the hat all these years, and now we have turned it up and put it on our own heads," said another. "It is all less picturesque for the tourist, but we have determined to be speckled birds no longer in the councils of Europe. Inwardly and outwardly we are coming over to the West."

"The Turks have been converted four times in religion," said the Minister of Education. "First we were

worshippers of Shamash, then Buddhists, then Christians, then Mohammedans, and now we are passing into a fifth stage." When we asked him what that fifth stage was going to be, he replied, "No one is thinking of what that fifth stage is going to be. We are only thinking of breaking this Moslem yoke that is upon us. As we are breaking this foreign Arab yoke, we are finding ourselves as Turks." He continued, "The Armenians are really better Turks than we are at present, for they are nearer the ancient Turks in that they have not secluded their women. Mohammedanism took us away from ancient Turkism in this."

But if the freedom of women has been denied with the advent of Mohammedanism, it is being realized as the grip of Islam is being broken. We saw only two veiled women in all Constantinople, the Y. W. C. A. Secretary knew of no harems there, there is a club where mixed bathing is carried on, we witnessed a swimming contest carried on by Turkish girls that would have done credit to any set of girls in the world. All this began during the war, when Turkish girls began to appear in offices as clerks. They put in the plain looking ones as stamp vendors at first, but now the pretty ones are appearing as well! The compartments in street cars and steamboats where women were segregated have been removed. There is little or nothing of the flapper attitude of "Behold my freedom." There is a modesty through it all that is very commendable.

Of the old structure little or nothing remains except the mosques. But even they are almost deserted. And the spirit of reform demands change even here. An article appeared in a Turkish newspaper recently advocating the privilege of going into the mosque with shoes on, since the custom of being barefoot was a survival of Arab barefoot days. It also advocated raised places for kneeling "so that one would not be compelled to get the odor of the feet of the man in front of him"! There should

also be conveniences such as hat racks. "If we do some of these things, then our mosques will be filled as the Christian churches are filled," the writer concluded.

But even the mosque is being left out of their thinking. A cartoon recently appeared in one of the Turkish papers depicting the peasant under the old regime and the peasant under the new. On the one side was an old man in tattered Turkish garments, tentatively holding a scythe, the blade of which was nicked, and cobwebs were between the blade and the handle. His other hand was extended for *bakhsheesh*. A mosque was in the corner, with thistles growing in front of it. On the other side was a youth, dressed in riding breeches with leather leggings, a hat pulled down over his face, his sleeves rolled up, his hand grasping firmly a new scythe, looking into the future ready for anything. But the most significant part was that the mosque in the corner had been replaced by a factory.

The whole situation was summed up by the Minister of Education as follows: "Think of a civilization which has thought of nothing but kings, prophets and sultans—now we do not talk about these. Fifty years ago when we did anything we asked, 'Is it according to religion or not?' If you take a Turk out of his grave who has been dead fifty years and show him an aeroplane, he will not ask, 'What is it'? but, 'Is it a sin or not?' Now we act only on one principle, Is it good for the country or not? The question of whether it is according to our religion we do not raise. Religion is a personal matter, and each man is free to do as he chooses. We hope the time may come when a Turk may be a Protestant or a Buddhist and still be a Turk."

Note that he said, "Protestant" and not "Christian." That is very illuminating, since Protestantism is the only form in which Christianity has not been presented to him as political religion. "A Protestant does not lie" is a proverb in Turkey. A Christian to the Turk has usually

been one who had a very strong itching for Constantinople, and was ready to intrigue for it.

That raises the whole question of the Armenian massacres. Independent students of Turkish affairs assured us with almost unanimous voice that the responsibility for these massacres could not be laid primarily upon the Turk or upon the Armenian, but upon the outside powers, that used these minorities as centers of intrigues, stirred up feuds, and hoped thereby to fish for Constantinople in the troubled waters.

Lord Bryce talked to the Armenians as if they were a separate nation, the French enrolled them as soldiers in Syria, and then pulled out from under them and left them traitors in their own country; the Allies encouraged the minorities to think that the Allies would stay in Constantinople. They threw off their fezzes, but when the Allies withdrew, they were in for it. "We have been destroyed by our friends," said the Greek Patriarch.

The rights of Christian minorities have now been pledged. It remains to be seen whether these pledges will be carried out in practice.

But there is really a new day in Turkey, and the old day can never come back. The foundations of the new day culturally have been laid in the minds of the youth through the *Ojaks,* and economically in the life of the peasant. Everything is being done for the peasant. Anatolia is a vast empty land, and the peasant can have as much land as he can cultivate—he pays for it in ten years. Travelling cinema shows go through the country showing how agriculture is being carried on in other lands. Mustafa Kemal, the President, is himself farming as a demonstration. While there were only three or four tractors in Anatolia before the war, now hundreds are plowing up the land. Government supplies good seeds, and insures their crops, and most important of all from the peasants' standpoint, it has abolished the religious tithe, in which one-eighth of the produce of the peasant

was paid to the Government. When I asked the Minister of Agriculture how they got the peasant to adopt these new methods, since peasants around the world are always very conservative, he replied, "We force them to take good seeds and to adopt new methods—thus we overcome their conservatism!" A new way of overcoming conservatism! But that is the spirit of Turkey just now.

Work has become respectable in Turkey. Hitherto the Turk has been in the Government and in the Army, but had left business and handicrafts to others. They realized that if they were to create a new Turkey every one must go to work. People who would not carry a newspaper down the street are now going in for technical training. There are three times as many in the technical schools this year as last. This determination to work is showing effects in the financial situation. Turkey is taking no foreign loans. She is paying her own way. Anatolia is beginning to export food stuffs. "The sick man" is getting well, not by injections of foreign loans, but by his own healthy activity.

Freedom of the press is very restricted, the judges are very severe, and sedition is put down with a heavy hand. Three bodies were strung up on the public square in Angora the day we arrived. When asked about this, the leaders replied: "We are in a state of revolution still. Our new institutions have not yet been established. Give us twenty-five years, and then we can afford to be liberal, as you are now that your institutions have been established."

When we asked them if the rest of the Moslem world would not rise up and punish them as apostates from Islam, one of the leaders smilingly said, "How can they? They are everywhere divided. No two families, let alone nations, can act together."

The Islamic world is now leaderless. Turkey has been the right arm of Islam, Egypt the brain, India the heart. The right arm turns from the cause of Islam to the cause

of nationalism, the brain is suffering from dry-rot, if El-Azhar University is symptomatic of the whole; the question then arises, will the heart still beat as before?

When I asked the Grand Mufti of Jerusalem who would take up the renounced leadership hitherto held by the Turks, he replied, "We are like a people standing and looking around the horizon, but we see nothing."

But if Turkey has renounced military and diplomatic leadership in Islam, she is very likely to be the leader of a revolt within Islam itself. The most significant thing about the revolution in Turkey is that it represents the first great break in the Moslem solidarity of the world. Will the rest hold steady? My own feeling is that Egypt comes next.

Even India, so true to Islam, is not left unshaken, as the following shows: I was invited by the Islamic Association of a large city in North India to speak to them on the revolution in Turkey. The Prime Minister had given me a message to the Mohammedans of India, in answer to my request for one: "Tell the Mohammedans of India just what you see and hear—our weaknesses and our strength. When we were in Constantinople we talked big and did little, now we are trying to talk little and do big things. Tell them that we are civilizing our country in every possible way, and that we are reaping the fruits of it." When I spoke to this Moslem audience, I told them what Turkey meant by "civilizing the country in every possible way." Although I did it with a great deal of inward misgiving, I softened nothing, but gave the situation as I saw it. At the close the Moslem chairman said, "Turkey is going very fast. We cannot go as fast as Turkey in going, but, there is no doubt that we too have many things to change."

Is Turkey assuming a new leadership?

India. E. Stanley Jones.

ISLAM IN AMERICA

One of the problems before the Christian Church is how to explain satisfactorily just why the prayer of Abraham "O that Ishmael might live before thee" has only recently awakened in Christians the world over the realization that in a large measure they are to blame for the deferred answer.

That Islam has been hostile to Christianizing influences does not clear our skirts of this blame. The commands of our Lord are brief, concise and very plain: "Disciple all nations," "Ye are my witnesses." "Preach the gospel to every creature" does not mean that we are to be allowed to pick and choose those to whom we shall preach. "All nations" includes the followers of Mohammed. It is for them to accept or reject the message, and the curious thing is, that while we have been dallying about this, the Master's business, missionary zeal has been awakened in the Moslem, and he has turned the tables on us. He craves disciples from among us Christians for his prophet, and studying our methods, he finds them well suited to his purpose and has proceeded to copy them to a marked degree.

In nearly every country on the globe Moslem missions are to be found with trained missionaries armed with all the paraphernalia of modern Christian missions—tracts, Koranic interpretation after the fashion of Bible dictionaries (and ably done it is too), newspapers and magazines, societies, mosques and enquiry rooms together with instruction in Arabic for converts. Islam has become aware of the fact that as a missionary force it has scarcely made a dent in Christianity in modern times. Seventh century methods are obsolete. Propaganda by the sword does not appeal even to the most fanatical of Moslems

today. Up-to-date methods for the great nations must be employed.

Strangely enough, it is not orthodox Islam which has become missionary in character. The Islamic fundamentalists have narrowed down numerically and are found mainly in the Near East and North Africa—Ibn Sa'ud, the conqueror of the Hedjaz, and the Senoussi Ikhwan being the recognized leaders. This missionary propaganda comes from India, where a movement was started some thirty-five years ago by one Mirza Ghulam Ahmed, whose Turkish ancestors came over the border from Samarkand a long time ago. Mirza Ghulam lived and died in Qadian, Punjab, in the belief that he was a prophet with a distinct message. To quote his own words: "My advent is not meant for the reformation of the Mohammedans only, but Almighty God has willed to bring about through me a regeneration of three great peoples, Hindus, Mohammedans and Christians. For the last two I am the Christ. For the first I am an *Avatar,* (incarnation) of Krishna." He taught among other fallacies that Christ was taken from the cross alive, that His wounds were healed by the miraculous *Murhan 'Isa*—The Ointment of Jesus—that He came to India where He spent long years preaching to the lost sheep of the House of Israel, dying at last, and was buried in Srinagar, Kashmir, where His tomb is shown today.

Believing in the divinity of his message, Mirza Ghulam launched his missionary activities first in India where he met with marked success, and from there it spread abroad. In Woking, England, a mosque has been built and a measure of success attained, converts having been made even among titled personages. In Berlin, Germany, not one but two mosques are in demand to house the Islamic worshippers, while in Paris, France, a mosque has been erected by government aid.

Here in America, the Ahmadiya movement has not created the interest that its propagandists have wished

for. Moslems, principally from the Near East, have been coming to our shores for some time, and being homogeneous, they have drifted together in the great commercial centers like New York, Boston, Philadelphia, Pittsburgh, Detroit, Chicago, Milwaukee, St. Louis, San Francisco and Los Angeles. There may be as many as fifty or sixty thousand of them in this country, if one may trust their own figures.

The Ahmadiyan work of converting America to Islam was begun in Highland Park, a suburb of Detroit, Michigan, where there is the largest Moslem settlement in the country — between seven and eight thousand of them, nearly all of whom are employed by the Ford Motor Company. A mosque was built by a wealthy Syrian Moslem costing $50,000, its dedication being a great event in the Islamic world. After a year, the donor found that dissensions were rife: the missionary from India did not preach orthodox Islam and that displeased greatly the rank and file. Attendance at the mosque began to diminish until very few came, and the quarrels were so bitter that the missionary was forced to move to Chicago, rejected of Islam itself, with no American converts to solace him. The mosque was then sold to the city of Detroit for a recreation center, when the dissenters declared "once a mosque always a mosque," and carried the matter into the courts where, after two years of controversy, it still remains, with the building locked and of no use to the city or to the Moslems themselves.

In Chicago a dwelling house has been turned into a mosque, "Al Masjid," from whence a muezzin gives the Adan-call to prayer—not from a minaret, *but a phonograph!* Converts have been made from among the Negroes only, some nine hundred they claim. A quarterly magazine, *The Moslem Sunrise,* first issued in Detroit and later from Chicago, after a precarious existence has ceased to appear, the missionary now in charge, Mohammed Yusuf Khan, stating that he does not know when it

will be reissued. This confession would seem to indicate not any too great success in converting America to Islam.

One of the arguments in presenting Islam is the equality of the races, which would meet with an instant response from the Negroes. I quote from *The Moslem Sunrise,* issue of January 1924: "A society has been founded for the active promotion of real Islamic brotherhood among the new converts. It will be known as *Ikhwan* (Brotherhood) and the members shall meet together during the week or fortnightly at the house of each other so as to know each other well. For the first time in their lives they will see something like Moslem brotherhood and what it stands for. Christianity has crushed this spirit out of its body politic, yet it is this spirit of brotherhood which every religious leader came to establish. It is totally absent in the Christian countries, which shows that Christianity's days of usefulness are over." Comment is unnecessary.

New York is also a center of Moslem activity, the missionary in charge hailing from Madagascar. He is working solely among the Negroes in Harlem, but has not succeeded in making converts to any extent, and thus far has been unable to open a mosque. When Siki, the Senegalese, a Moslem, was buried, the funeral was conducted by the Rev. A. Clayton Powell, pastor of the great Negro Abyssinian Baptist Church, and not by the Moslem missionary.

The New York Negro is too strongly entrenched in the powerful Baptist, Methodist, Episcopalian, Presbyterian and Catholic bodies to be drawn away in any marked degree to a non-Christian faith. At the same time, Moslem propaganda is being carried on, and the proclamation of the equality of the races as a basic doctrine will have its appeal.

It was a surprise to learn that in Yonkers, New York, there are not less than nine hundred Moslems, some of them converts and all white, holding regular services for worship on North Broadway.

St. Louis is another scene of active work, with less to show in the way of converts than Chicago. While the missionary there regrets that he has not been able to persuade one single white person to become what he calls a priest—Islam has no priesthood; he means a Mufti—he boasts of several colored priests.

California is the western limit of Islamic activity, with centers in San Francisco and Los Angeles. I have no data on the extent of the California work. Judging from the lack of marked success anywhere east of the Mississippi, it is safe to assert that the status quo of Christianity remains unchanged on the Pacific coast.

Bahaism, an offshoot of the Persian type of Islam, is represented by some few thousands of adherents, all American converts. They have built a splendid temple just outside of Chicago, which is symbolic of their cult. One wonders if these converts realize what the name taken by their late leader, *Bahai Ullah,* means. And if they do, is he accepted as "the divine Effulgence of God" as this name would indicate? In many cities they have stated worship with libraries and reading rooms.

Still another form of Islam is here, Sufiism, Persian mysticism. Its followers too have headquarters in New York, and hold regular services, which are advertised in the papers.

It would seem from the foregoing that we shall have to regard Islam as an active missionary force in our midst. And what are we going to do about it?

Christianity has nothing to fear from comparison with other faiths. "And I, if I be lifted up, will draw all men unto me," is as true today as when He uttered those prophetic words. He does not lie buried in Srinagar, but is alive forevermore, as Islam will yet find true.

New York. MARY CAROLINE HOLMES.

VILLAGE MOHAMMEDANS OF BENGAL

Neither my inheritance nor my training has in past years been conducive to a sympathetic understanding of Islamic culture and religion. But recently work and circumstances have brought me in close touch with Mohammedans and their faith, and I have had opportunities of making some acquaintance with both. My former attitude of indifference to Islam has given place to newly awakened interest, and I am glad and thankful for this.

Questions like the following have again and again arisen in my mind: Are Moslems so hard-hearted and fanatical (they are often so represented) as not to yield to the influence of the Cross? Is their religion so formal, rigid and exclusive as not to allow the light of the Gospel to shine within its orbit? Are Mohammedans so peculiar and different from Hindus that widely different methods of approach are necessary in their case? My experience of Mohammedans in some Bengal villages, limited though it be, leads me to think that many things that are supposed about the Mohammedans are not always true. For example, it is held that Mohammedans are more orthodox and intolerant than Hindus. The truth is that intolerance and orthodoxy assume other forms in Hinduism, but are not less violent in Hinduism than in Islam. It is said that Mohammedan converts are less loyal and steady than Hindu converts. I have come across some of the finest Mohammedan converts that can adorn any church in the world; while on the other hand I have personally known in fifteen years not less than fifty cases of Hindu converts who have either gone back entirely or are leading secluded and uninteresting lives in the Christian community. Again, it is held by some that the Moslem needs an entirely different treatment, both in the matter of spir-

itual approach and in training and subsequent care, because, as is imagined, his heritage and outlook are so different. Then it is maintained by many that for work among Moslems a different type of language and literature, called Musalmani-Bengali, is necessary. It is a significant fact that Mohammedan converts have, by their convictions and literary productions, falsified this theory. To quote only one instance. The literary genius of the late lamented brother, Alauddin Khan, who has probably contributed more Christian hymns and devotional writings than any other single individual to the future possession of the Church in Bengal, was of a type and quality which is indistinguishable from the spirit of Hindu culture. It should be noted that all over the province, in all ordinary schools, Mohammedan children use the same textbooks as are used by Hindu children, and in conversation Mohammedans use the same colloquial Bengali as is the habit of Hindus to do. Books written in simple, but chaste Bengali are more easily understood and more popular among village Moslem purchasers. The so-called Musalmani-Bengali contains too many and too hard Urdu, Persian or Arabic terms and phrases. The educational attainment of the average village Mohammedan is not enough to enable him to appreciate such books. Mohammedan poets and authors of repute write as Hindus do. A *maulvi* or a *munshi* might appreciate Islamic terms. But the type of Mohammedan we meet in *hats,* bazars, *melas* or villages, needs pure and simple Bengali. Missionary effort should neither create nor foster the desire for this hybrid type of Bengali, which has a doubtful future.

The vast majority of village Moslems in Bengal are not Mohammedans in the full sense of the word. The spirit of Saracenic culture sits lightly on them. This remark does not apply to the large number of *mullas* and *maulvies* who have come down from up country, and are constantly trying to excite the otherwise peaceful Moham-

medans of Bengal. Nor is it true of those Mohammedans who have been living in or near centers of Islamic influence like Dacca—the capital of the old Nawabs. The great masses of agricultural Moslems are of Vaishnava, Hindu and Buddhist extraction, and possess, beneath a rough and outlandish exterior, a truly native heart and mind, with not a little emotion and philosophy. Most of the Mohammedans who inhabit the country bordering on Assam and the Himalayas are recent converts from the numerous races of Rajbansis and Koches. Mongolian features are plainly written on their faces.

Relevant to this thought would be the instance of one notable fact. The behavior of several thousands of Mohammedan Christians of Nadia, in central Bengal, is worth considering. After the acceptance of Christianity their habits of life and thought were quickly changed. They are at present not differentiable from double that number of Hindu Namasudra Christians of Lower and Eastern Bengal. The Christians of Nadia have given up beef-eating (as a regular habit), their Arabic names, their Mohammedan dress, and have generally adopted Hindu-Bengali manner of life. Most of them belong to the Anglican Communion and some to the Roman Church. They burn incense, use flowers and candles, thoroughly enjoy abundance of vernacular music, both vocal and instrumental—*sankirtaus* (party-singing) with *khols* and *kartals* (drums and cymbals) and stringed instruments—the method and spirit of which are purely Vaishnava-Hindu. This community of Moslem converts has produced musicians and bards of no mean merit, and their songs breathe the spirit of Hindu *bhakti* and faith.

In two different stations in Bengal I have come across certain facts that have led me to hold the above views. At one station the first inquirer to be instructed and baptized was a fairly educated village Mohammedan; of other converts the majority hailed from the Mohammedan community. A special evangelistic service, the form

and spirit of which came nearer Hinduism than Islam, with plenty of music and meditation, was attended and appreciated equally by Mohammedans and Hindus. Some of the most valued friends were Mohammedans. Scriptures were sold and preaching was done mostly among Mohammedans. One noted attention and the spirit of inquiry, and never met discourtesy or rowdyism. Here in the Rangpur district, almost all of our eighteen schools are among Mohammedans. In many of these schools there are grown-up girls studying together with boys. Every year these girls run races and give other exhibitions for prizes in the presence of men. At one school, when I was visiting it for the first time, I was taken aback as I found that the scholars, all Mohammedans, came one after another from their seats and reverently touched my feet. They showed respect to the teachers also in the same way. In every village of considerable size the worship of the goddess Kali is held at regular intervals and also when epidemics appear. Mohammedans liberally patronize these religious and other festive occasions both by their personal presence and money subscriptions. One frequently meets with Mohammedans who belong to a heterodox sect—some fakir movement and association. They are liberal in idea, and practice, appreciate music and are somewhat mystical. They have the *guru-chela* (master and disciple) relation well-established amongst them, blindly revere and obey the *Guru,* and believe in some form of faith healing. In the *hats,* bazars and *melas* most extensive and effective work is done among the Mohammedans. There is no indifference or hostility shown anywhere. Sometimes preaching is allowed and welcomed on the premises of mosques on *Jumma* Day. The larger number of those who use Christian literature or come to us for talks are Mohammedans.

One regrettable feature in the lives of many Mohammedans in these parts is their open and bold immorality. Lust and luxury are eating the vitals of the community.

I have not seen anywhere else such a naked indulgence in prostitution in broad daylight. There is a nomadic race of prostitutes who build tiny little temporary huts in *melas,* and are visited by hundreds of exclusively Mohammedan villagers within sight of their grown-up children and relatives. This practice goes on in the most shameless and indecent manner at festivals, where thousands of men congregate. Then in this district there are frequent kidnapping and rape cases, in most of which the offenders are Mohammedans and the victims Hindus. Apart from this, the Mohammedans on this side of the province are simple-minded, inoffensive and approachable. Under such conditions a missionary need not feel sad over the difficulty of Moslem work. On the contrary there is a bright prospect of the Christian truth being accepted, and promise of a good harvest, if faithful labor is put in in the Lord's vineyard. The pure Gospel, the unvarnished religion of the New Testament and of the early Church, is a universal religion, and makes its appeal to all men in all ages under all circumstances, essentially in the same way. There is neither male nor female, Greek nor Barbarian, Jew nor Gentile, Hindu nor Mohammedan, all are alike in the need of the gospel of salvation and abundant life in and through Jesus Christ. One is not very far from the truth in making this remark about the vast majority of the Mohammedans of Bengal. And in doing so I do not in the least mean to minimize the value of special training for Mohammedan work up to a certain limit.

Kurigram, North Bengal, India. R. C. Das.

THE APPROACH TO MOSLEMS

That it is the duty of the Christian Church to preach the Gospel of Jesus Christ to Moslems is a matter that does not need to be supported by argument in our day. "Go ye therefore, and make disciples of *all the nations,* baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." The terms of this great commission are so explicit, so perspicuous, that our spiritual apperception would be dull indeed if we felt any doubt about the matter. The Moslem world comes within the scope of our commission. It forms part of "all the nations." Christ has commissioned us to go to the Moslems; expects us to go and make disciples of them; equips us for the proper execution of our duty. How have we carried out our orders?

It is not my purpose here to criticize the age-long failure of the Christian Church to do this work. For a century, or more, something has been attempted in the way of obedience to our Master's command. The sense of responsibility has steadily increased, and missionaries in Moslem lands are rejoicing over the beginnings of a real enthusiasm for the work. There are no Moslem lands today where something is not being attempted to win Moslems to Christ. Yet relatively, and actually, very little has been accomplished. We all mourn the paucity of converts from Islam.

In view of this paucity of result, in spite of efforts made, are we to think that greater success cannot be achieved, or that in the Moslem, Christ has met an invincible opponent, or one who cannot be won to Him? Far be the thought from us. That some have been won is surely a proof that all may be.

The paucity of result so far attained should not lead us to doubt our commission or the possibility of their salvation. It should lead us, however, to ask ourselves the question, "Are our methods the right ones? Have we been tackling the problem in a way that would ensure success?"

There must be some reason for our comparative failure. This reason cannot be in the Message. Nor can it be in the Master whose heralds we are. The failure is on our part, and its secret must lie in the method we have hitherto adopted.

There are three ways of preaching to Moslems:

(1) The Timorous Way. A way which is practically a denial and betrayal of the Christ. Talks have been given about God; His power and wisdom and majesty; about religion; about morals; about Christ as prophet and exemplar. But out of fear of offending the susceptibilities of Moslems, or perhaps with the mistaken idea of thus preparing the way for a more definite message, all mention of the Divinity of Christ, His death and atonement, and that salvation is through Him alone, has been studiously avoided. The whole approach has been ethical and Unitarian and not Christian. I am absolutely persuaded that such pusillanimity in approach not only gets us nowhere, but makes the Moslem laugh at and despise us. He knows that we are not disclosing the whole of our message; *and he knows why we are not doing so.* The emasculation of the Gospel of Jesus Christ, of its distinguishing features, cannot but end in total failure. It is a betrayal of our Master.

(2) The Controversial Method. This has been, and is still, the most widely adopted and used for many years. When I first came to the field I was practically told that this was the only possible way of approaching the Moslem. It involves having an expert knowledge of Islam and its books, so that a powerful attack may be made on the whole system. Its main motive is destructive attack,

in the hope that when success has been attained, and Islam disintegrates beneath the force of our polemic, it may be possible to build upon the ruins the nobler edifice of Christianity. For many years I used this method, and many others have done the same and are still doing it. The grammatical, historical, and geographical errors of the Koran have been exposed. The insufficiency of Islam to satisfy the heart-needs of man has been fully shown. Mohammed has been shown to be a sinner, an insincere impostor, an exploiter, in the name of religion, of the situation prevalent in his time for political purposes, etc., etc. Public discussions have been held, and sometimes great excitement has prevailed. But what has been gained? Our opponents have been beaten in argument, *but they have not been won for Christ.*

I am convinced that they never will be won for Christ in this way, or by the means of public discussion, however, or by whomsoever, conducted. Destructive criticism never yet won a soul for Christ.

I look back upon many past years, and regret that I spent so many of them in this way. There is a better, and I believe the only way, for winning the Moslem—a way bound to succeed because it has the approval of our Lord and is the way He appointed. "The Spirit of the Lord is upon me, because he anointed me to preach the Gospel to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

(3) It is the simple, loving, full preaching of the Gospel of Jesus Christ, with all its implications and without any reservations whatsoever, to all and sundry, persistently, by men and women whose hearts and tongues have been set on fire by the Spirit of God.

A very interesting and important article in the January number of *The Moslem World* by Rev. J. Christy Wilson, of Persia, tells of the results of a survey made recently

in that land amongst Moslem converts. To my mind the most suggestive paragraphs of that article are:

"How attention was attracted," and "The means of conversion." I do not propose to recapitulate what was said, but only to point out the fact that the great majority of the converts attribute their conversion *to the Holy Scriptures and preaching,* i. e., to a plain but full presentation of Jesus Christ as a personal and all-sufficient Saviour apart from any Islamic coloring or backing. I believe that the same facts would become apparent if a survey of the Moslem converts in Egypt were made. *The men and the women who have been won for Christ already are those who in one way or another were brought face to face with Him.* This is the natural and inevitable result of preaching Christ. He said, "I, if I be lifted up, will draw all men unto me." The more we lift Him up, the more Moslems, men and women, will go to Him for what He alone can give—Light, Life, and Love. Need more be said even if space permitted?

I would plead that we get down to the work for which we were appointed. Let us not be so much concerned about acquiring special knowledge of Islam in gross and detail; let us not be so keenly desirous of becoming fully equipped for argument; let us not be too credulous about the value of the science of Comparative Religions; but let us present Jesus Christ to the people. The Moslem needs to be brought face to face with Him. He does not need to be instructed by us as to the tenets of his own religion, he has his own teachers for that. But he does not know Jesus Christ. Whatever ideas he may have about Him are false, misconceptions based upon the distorted representations of Him given in the Koran, or upon what he has seen or failed to see in so-called Christians living in his country. He needs to know Christ. Today he is everywhere asking that this knowledge be given to him, and is willing to hear what we have to say, and what is more important he is watching the lives we live in Christ's name.

Let us supply the need. Our Lord Jesus Christ is the beginning, center, and end of our message. To preach Him is the secret of winning the hearts of Moslems and all others. The *sine qua non* of success in preaching to Moslems is this full and simple presentation of Jesus Christ to all. Let me close by quoting from a paper read at the Helwan Conference: "We are all agreed that our present plan of work for Mohammedan countries (if we have any plan at all) is far from successful. And yet we believe in the power of the Gospel to convert men. It seems to me that we have gone beyond this simple preaching of the Gospel. The tendency for the missionary to become either a school-teacher, a pastor, or superintendent is very great. I am satisfied that if there were more itinerant missionaries preaching faith in Christ, we should have better results. The native Christians would catch the same spirit and zeal." (Quoted from an article by Canon Gairdner in the *International Review of Missions*. Jan. 1924. p. 21.)

"I am convinced that this is the need. Men, more and more men and women, knowing the language of the people and speaking it acceptably, who will go out amongst the people; and, keeping all they know of Islam in the background, and only allowing it to color their presentation of the message indirectly, will preach the love of God in Jesus Christ fully, simply, and tenderly. If this does not eventually win the Moslem for Christ, then there is nothing on earth that will."

Assiut, Egypt. WALTER T. FAIRMAN.

THE GROWTH OF THE FEMINIST MOVEMENT IN EGYPT

To understand the growth of the Feminist Movement we shall need to consider the things which led up to it. In the first place the present leaders of the movement ascribe to Kassem Bey Amin the honor of having written the first book on "The Emancipation of the Egyptian Woman," which set the feminine world to thinking. This was in 1900. It is true that Mohammed Aly in his time had founded many schools, a number of which were for women, and a little later, in the reign of Ismail, one of the princesses had founded the Saniah School in Cairo, which continues to the present day to be the chief training college for women operated by the Government of Egypt These schools together with mission and private schools were preparing the minds of Egyptian women for all that was to follow. The leaven began to do its work very quietly and almost unperceived for a number of years. Then in 1911, a woman, Maleka Hefni Nassif, inspired by Kassem Bey's ideas, came to the front and presented ten demands or claims for women to the Egyptian Congress, the Legislative Assembly. They were briefly as follows:

The access of women to mosques, as in early times of Islam; obligatory primary teaching for girls and boys; creation of a school of medicine for women equivalent to that for men; increase of the number of free dispensaries and hospitals; protection of women on public thoroughfares by police agents; creation of domestic and professional schools for girls; restriction of the right of polygamy; invalidity of divorce in the absence of the woman.

Needless to say, these claims were rejected by the Congress, and Meleka suffered some unpopularity for her trouble, as did Kassem Bey. She continued her labors,

however, by writing and holding conferences, which she was allowed to do at the Egyptian University—and to her and Kassem Bey go the honors for being the "first apostles of feminism" in this land.

From this time on, progress has been steady and rapid. The seeds sown put forth shoots and soon began to flourish, but it was not until after the war that the ideas were given an opportunity to burst into bloom. As quite often happens after a war, the cause of woman either receives a setback or makes great advance. Just prior to the riots of 1919, there was a political upheaval in Egypt, and a new determination to seek entire independence due, as many Egyptians say, to Wilson's fourteen points setting forth the rights of the smaller nations, and giving a new impetus to the desire for independence. One of the leading Coptic (Christian) women of Assiut wrote a poem to Wilson, and as the Copts had pledged themselves to work with the Moslems to obtain their liberty, she came to Cairo, against the protest of her family, because of the conditions of the country, and went straight to Madame Zaghloul, saying she would stand by her whatever happened. The next day the railway was cut, and the revolution was upon us. Immediately the women saw their opportunity, and seized it. They took part in the demonstrations, wrote articles for the press, and began to collaborate with men of affairs. They had felt their wings, and were henceforth not to be bound to earth by the weight of previous customs and conventions.

A committee was formed, known as the Ladies Wafd—an auxiliary to the Wafd party. The work of this committee was political, and its mission to help reclaim Egyptian independence.

Before this, and parallel with this political movement, a number of feminine philanthropies had grown up, among them the free dispensary of Mohammed Aly, founded by the Princess Ain el Hayat in 1909, and later La Femme Nouvelle, an industrial school founded in 1919

to give poor girls the chance to learn how to earn their living in an honest way. Both of these are still flourishing. This latter school was founded by Christian women of the middle class, who invited Mohammedan women to join with them. Soon Madame Huda Sharawie, who was beginning to emerge as the leader of Egyptian women, was offered the honorary presidency of this philanthropy. Madame Sharawie Pasha, born of a high Circassian family, a highly cultured, although largely self-taught woman, and one much in advance of her times, gave herself to the whole cause of feminism in such a way as to bring much success to the women of Egypt. The movement has attracted the outside world, and in 1923, when the International Alliance for Woman Suffrage held its Congress in Rome, Egypt was invited to send a delegation. On March 26, 1923, a large meeting of women was held at the home of Madame Sharawie, and under her presidency *"La Union Feministe Egyptienne"* was formed, with an executive committee of twelve, one of whom was a Christian. Madame Sharawie, together with Ceza Nebaraoui, her brilliant and beautiful young niece, recently graduated from a university in Versailles, and Madame Fahmy Bey Wissa were chosen delegates to the International Congress. The latter was unable to go because of illness, and Nebawiya Moussa, a prominent educator, went in her place. Mademoiselle Ceza Nebaraoui says, "The presence of our ladies at the International Congress in Rome marked an important date in the history of Egyptian feminism, for besides giving an official manifestation to our right, it gave also a character of solidarity to our movement."

After the delegation returned from Rome, they held a large assembly at the Egyptian University in Cairo, and presented two requests, which their Committee wished to lay before the Prime Minister. These were: to fix the age of marriage for young girls at sixteen (they had been married at first signs of adolescence, often as early as

nine), and to claim for women equality with men in the matter of education, in all branches. These were the two immediate claims in a program containing nine points. Yahia Pasha, who was then Prime Minister, received the women cordially, and expressed his admiration for their movement. Within five months, a law was passed fixing the marriageable age for girls at sixteen, and the women attribute the fact that they have not been able to get equality in education to the vicissitudes of politics since that time.

When Parliament opened, a year ago last spring, women were refused a seat, but, nothing daunted, they sent a protest, and they placed before the entrance to Parliament a delegation of girls wearing placards on which were written in large letters their principal claims.

Their program is divided into four parts: Politics, Modification of the Constitution, Social Reform and Feminine Interests. The following is a translation:

Part I. Political

I. The absolute independence of Egypt and the Sudan.

II. The neutrality of the Suez Canal, giving to Egypt the right of safeguarding this neutrality, as before the occupation.

III. The non-execution of the measures taken by the English against Egypt in that which concerns the other powers.

(a) The non-recognition of agreements formerly concluded without the consent of the nation, above all in that concerning the convention of the Sudan, and the declaration of February 28.

IV. The non-recognition of the text of the Treaty of Lausanne of 1923, making the Egyptian treasury keep up a part of the debt of ancient Turkey.

V. A friendly agreement, direct between Egypt on the one hand and the capitulatory powers on the other.

VI. If the nation should judge it necessary to enter into negotiations with England to regain her violated rights, the delegation elected for this purpose must make a clear declaration regarding the basis on which it reckons to negotiate, and England must accept in principle this basis in order not to doom the negotiations.

Part II. Modification of the Constitution

I. To express in the constitution that the Sudan is an integral part of Egypt; to modify all the articles which require this declaration.

(a) To liquidate the English loans to the Sudan in such a way that the sovereignty of Egypt over her territory be guaranteed, and that there remain no more special interests of England there.

(b) To put Egypt in possession of barrages and reservoirs, or to delay the work of construction till the decision of a committee of Egyptian technicians has been given.

II. To modify the electoral laws, making them conform to the principles in use in civilized countries, particularly the system of double election, thus giving the people a direct vote.

III. To abrogate the laws of exceptions or reactionaries, i. e., Martial Law.

IV. To modify the Indemnity Act.

V. Defence of territories.

(a) To promulgate general laws in order to safeguard the country by organizing as soon as possible the army, navy and air force.

(b) To organize means of transport and communication by land and water, wireless telegraphy and telephones, and to increase the number of missions in the different branches of the government as much as the state budget each year will permit.

(c) To entrust gradually to Egyptians the direction of these missions.

Part III. Social

I. To execute rapidly the text of the constitution concerning obligatory instruction in all parts of the country.

II. To adopt religious and moral teaching in all the schools, i. e., Moslem.

III. To increase the number of academic missions and harmonize their interests (of which there is great need at this moment) by placing them under the inspection of capable Egyptians.

IV. To abolish the restrictions of age for secondary and higher teaching, to permit the diffusion of instruction.

V. To teach the primary principles of hygiene and public rights and if possible the art of music, for its beneficial action on the spirit.

VI. To realize as soon as possible the project of the foundation of the University, and to form a committee to be charged with the translation of modern foreign works, so as to facilitate teaching in the Arabic language. (Note. The University was opened in the autumn of 1925).

VII. To encourage local industries.

(a) By modifying the organization of customs, so as to protect national industries against foreign competition, especially as regards objects of luxury.

(b) By making advances in small industries.

(c) By organizing markets and expositions in Egypt and abroad.

(Note. The first industrial and agricultural exposition was held in March 1926).

(d) By limiting commercial concessions given to foreigners.

VIII. To elaborate laws necessary for combating opiates and liquors.

IX. To combat prostitution.

X. To establish hospitals, especially those which treat contagious and obscure diseases, in all districts of the country.

XI. To found asylums for the aged and for children of the street, so as to abolish beggary.

XII. To elaborate laws making parents responsible for their children till they reach their majority, so as to prevent beggary and the propagation of vice. (Note. When parents are divorced under law, the wife may be permitted to care for a boy till he is seven years old, and for a girl until she is nine. After that, children are freed from parental authority.)

XIII. To organize the prisons in such a way as to make them schools of reform, and to distinguish political prisoners from criminals by treating them differently.

XIV. To combat false beliefs:

(a) By banishing charlatans.

(b) By prohibiting the Zar. (A semi-religious, semi-social practice to exorcise evil spirits and heal ills.)

XV. To institute sanatoriums for poor children, so that convalescents and anæmics can there recover health and strength, and that the places chosen for these establishments be Alexandria and Port Said for the summer, and Luxor and Helowan for the winter.

XVI. To institute public parks for children in the populous quarters, the superintendents to occupy themselves with the children during the mother's working hours.

XVII. To protect labor against the egoism of the capitalist.

XVIII. To introduce new crops other than cotton, so that the fortune of the country will not depend on one revenue only.

Part IV. Feminine Interests

It is not necessary to prove that the activities of women, who constitute half of the nation, represent the degree of advancement of the entire country.

If we demand especially the amelioration of the lot of woman, it is not by preference for our sex to the detriment of other members of the community, but because we are convinced that this is the only means of reforming society; and without any doubt the only way of arriving at this end is to spread instruction and education.

The Mohammedan religion ordains the equality of the two sexes in many domains (especially in that of instruction), and for these reasons we insist upon the present Government, upon Parliament, upon the press, and upon all the true partisans of reform, aiding us in this means of progress for the realization of this question, the most important of all. But these efforts for diffusing education before everything else do not hinder us from claiming our other rights in conformity with natural and divine law.

I. The equality of the two sexes in matters of education; free access to the higher schools for all girls.

II. To increase the number of secondary schools for young girls commencing in the large towns and the chief places of the districts.

III. Separation of the supervision of teaching of young girls from that of teaching boys.

IV. To replace gradually the men instructors by women of equal capacity.

V. To associate women with men in the right of voting at elections—it was so in former times, should they be possessed of a fortune or educated. It would be in effect illogical and unjust that this right given to illiterates be refused to cultured women or those enjoying a certain fortune, and that they should be submitted to laws in the promulgation of which they have taken no part although they represent half of society.

VI. To introduce reforms regarding marriage, making wedlock conform to the spirit of religion, which wills that justice and peace reign in the family.

(a) By elaborating a law prohibiting polygamy except

in the case of absolute necessity (adultery, childlessness and incompatibility).

(b) By elaborating a law demanding that divorce be made only before a judge, who would arrange in the presence of the relatives of both parties to reconcile them if possible according to the text of the Koran.

VII. To cause judgments concerning affairs of a personal nature (payments and pensions) to be valid in other lands.

For the moment, the Feminist Union is trying to make known little by little to the masses the rights of women, and is trying also to inculcate their ideas of hygiene and domestic economy. A magazine, *L'Egyptienne,* appeared February 1st, 1925, in the French language in order to appeal to the outside world. The leaders want to know what foreign women who love Egypt have done for her, and they also desire that foreigners, both in Egypt and abroad, know what they are trying to do.

A new club has been recently started in high circles under the patronage of several princesses, "to procure for the élite, the intellectual, and artistic, such distractions and sports as the educated woman demands." Just now the minds of all are full of the present political crisis, almost to the point of distraction, but the Feminist Union tries to have no bias for any political party. Some are, I believe, true patriots. One of them gave me the other day a bit of her meditation, which was, "Why do I love you so, Egypt? Is it for your beauty?—your green fields, and your sunny skies?—or for your dirty, naughty children, who are bringing the country to disgrace? It is for the latter. Your green fields may be taken away, your skies be darkened, but your children will remain. I love you because I am a mother, and as a woman I must take my part, and above all look to God to bless you."

Cairo. DAISY GRIGGS PHILIPS.

FOR EGYPT'S CHILDHOOD*

One is struck in Egypt by the large numbers of children in the streets. Houses are crowded together, with no courtyards or with only the tiniest spaces at the rear; extremely few public parks exist, and they are far from the poorer districts. There are no welfare playgrounds, no clubs for games, reading and athletics, and the very few public libraries are not planned in any way whatever for the benefit of children. So it is natural that in the congested quarters the stream of child life pours out into the alleys and streets. Multitudes of the poorer children sleep at night on the dirty sidewalks. They are exposed to the vile language of the street quarrels, and to the diseases which are carried everywhere by the dust and by the countless millions of flies.

Questions keep coming up in your mind. Why are not these children in school? If Egypt has become prosperous through her cotton exports, why is not more being done for these youngsters? How do they get their daily bread? If Islam is "The Pearl of the East" and "The Light of Asia," how do you account for the utter neglect of these multitudes of boys and girls, for their unwashed faces and their filthy, ragged clothing? Why are these conditions so much worse and so much more pathetic than in the tenement districts of our great cities at home?

Let us begin to talk with the children and to study their habits. Later we will find out what is being done for them.

A very large number go up and down the sidewalks and into the alleys gathering cigarette stubs. These they collect in tin cans or old, soiled boxes and sell to disreputable dealers who unroll the stubs and resell the tobacco.

* By arrangement this article is being published also in *The Lookout*, of Cincinnati, Ohio.

No laws restrict this trade, though it is evident that the worst diseases are spread thereby. The prices paid the children are pathetically low, and even in this line of business there are middlemen who absorb the profits. It goes to one's heart to see these gamins keeping their eyes so habitually on the ground, developing their keenness in such an unwholesome way.

Others work, more or less fitfully, as bootblacks, newspaper vendors, street sweepers, errand boys, apprentices in shops and factories, porters, stable boys, goatherds in the outskirts of the city, and street sprinklers (carrying the water in goatskins on their backs). Still others are trained by vicious men to pick pockets on the street-cars and in crowded parts of the markets. This has become a fairly common occupation, for in this country purses are carried in the loosely wound, soft belts, or in the easily accessible pockets of robes. The tales of Nick Carter and other criminal "heroes," translated into Arabic and hawked about the streets, give a plentiful source of suggestion to those who are already experimenting in breaking the law. It is surprising to see how widely known these sordid booklets are in the villages as well as in the cities. A missionary in the Fayoum was recently asked his nationality by one of a crowd of boys. As soon as he said, "American," the reply shot out, "Oh, yes, we all know Nick Carter!"

A considerable proportion are vagabonds, having once lived in a house, but being now thrust out to shift for themselves. These are usually the children of divorced Moslem women, who are desperately poor, or who remarry and find that their husbands are too stingy and selfish to provide for these boys and girls. Under the laws of Islam wives are divorced for any whim or dislike on the husband's part. All that the law requires is that the husband repeat thrice before the judge the formula, "I divorce thee," and the marriage is dissolved.

In two articles in *The Moslem World* for July, 1925,

some account has been given of what the Mohammedan religion does, and fails to do, for children.

A concerted effort is made at education. Attached to every mosque is a *kuttab* or elementary school, whose avowed purpose is to train up the boys of each generation in the knowledge and practice of the religion of Mohammed. A *kuttab* is as thoroughly Moslem as a Sunday School is Christian. The *kuttab* holds its classes every day, and weaves the thoughts of Islam into the primers and copy books and memories of the smallest lads.

But what can a child learn of the Father in Heaven from the teaching in a *kuttab?* Let me quote a few sentences from Dr. Duncan B. Macdonald's translation of a short creed by Al-Ghazzali. *(It occupies eight octavo pages, and is laboriously committed to memory in these primary schools.)*

"We witness that God is not a substance and substances do not exist in Him; and He is not an accident and accidents do not exist in Him, nay He does not resemble an entity, and no entity resembles Him; nothing is like Him and He is not like anything. . . . He is above everything unto the limit of the Pleiades, with an aboveness which does not bring Him nearer to the Throne and the Heavens, just as it does not make Him further from the earth and the Pleiades. . . . He has exalted Himself far therefrom that a place should contain Him, just as He has sanctified Himself far therefrom that time should limit Him. . . . There is not in His essence His equal, nor in His equal His essence. Events have no place in Him, and mishaps do not befall Him."

Can you imagine anything more negative in character and more uninteresting to children? Compare this, for example, with "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." "If we confess our sins He is faithful and just to forgive us our sins." "He that loveth not knoweth not God; for God is love." "Be a friend with thy God." "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." "Your heavenly Father who seeth in secret shall reward you openly." "In My Father's house are many mansions; if it were not so I would have told you." "The

light of the knowledge of the glory of God in the face of Jesus Christ." Compare Al-Ghazzali's creed with the twenty-third Psalm, the fifteenth chapter of St. Luke, or with the Lord's Prayer or the Apostle's Creed.

Although few of the street children have been to *kuttabs* the thoughts and habits of the others are strongly influenced by those who have. So the medieval Koranic lore and the traditions of Mohammed's private life are passed from generation to generation.

Each winter ten thousand or more American and European tourists visit the valley of the Nile. What effect do these travellers of means and leisure have upon the life of these children of the streets? The tourists almost invariably give money to them, sometimes out of pity, sometimes to get rid of those who follow them, begging. The result is that the habit of persistently demanding *"baksheesh"* has greatly increased of late years. Thousands of children are incited by their parents to beg, and the foreign guests, thinking that this is the custom of the country, augment the evil by yielding to the children's appeals. It would be a great blessing if some individuals or some society would undertake to inform the tourists, and to divert this foolish waste into constructive welfare work.

The Egyptian Government has not yet been aroused to any real social service, nor to any legislation for these neglected classes. Several of the judges in Cairo have expressed to me their keen regret that *not a single law exists for child welfare and social hygiene.* One small reformatory for boys and one for girls have been opened in Cairo, and the spirit of the former is far from ideal. The police are inclined to treat these gamins somewhat roughly, and without intelligent appreciation of what is needed. It is assumed that such boys are full of devilry, and threats of arrest are made or a cuffing is given. However, certain roundsmen have shown a humane spirit, and in winter have allowed the urchins to sleep under the shelter of district lock-ups.

Before the declaration of Egyptian independence, the Government maintained a Children's Dispensary under a British nurse, in each province. The pressure of the routine work prevented the undertaking of effective training of mothers. But now even these nurses are being withdrawn, and the work is falling rapidly in efficiency.

The Lady Cromer Dispensaries, located in Cairo and Alexandria, are an illustration of what can be done by private philanthropy. Madame Sha'rawi Pasha, Madame Khayat Bey, and a few other Egyptians of warm sympathy and patriotism are carrying on clinics. Madame Sha'rawi Pasha, following suggestions by Dr. Buchanan, has succeeded in persuading the Government to insert a clause on Child Welfare Work in the new national constitution. It is hoped specific laws will later be drafted. But speaking broadly, the well-to-do Egyptians are as yet indifferent and unresponsive to the tragedies of child-life. They regard them as the natural lot of the poor. The only persons who have made surveys of the child welfare situation are Miss I. M. Scott Moncrieff, of the Church Missionary Society, and Dr. Carrie M. Buchanan, of the American Mission, Cairo.

When you inquire what the Church of Christ is doing, the situation begins to brighten, and the outlook is decidedly encouraging.

The Church Missionary Society Hospital in Old Cairo has for nearly twenty years welcomed a hundred or more Moslem children to Sunday School, and these are from the poorest classes. Nurses in the hospital have been in charge, and the doctors have taken a personal interest in various ways. This society is also operating, under Mrs. Maurice Richmond, a most effective Child Welfare Center in Old Cairo. As Miss Scott-Moncrieff says, the purpose is "not to cure an illness and send the child away with a bottle, never to see him again. *Cure* is badly needed, and that is provided for in our hospital. But *prevention* can only be secured by *educating the mother,*

and to do that she must come again and again. We find that providing baths, hot water, soap, towels and all the simple paraphernalia of a good nursery, is a real attraction to women who have to draw all their own water from the Nile, and boil it on a Primus stove before the bath is ready. We have a series of simple talks to mothers, which have to be often repeated before they are understood. We teach the women to pray every day for their children, and we give a lesson from the Gospel one day, and a lesson on hygiene the next."

It is remarkable how responsive the children are. One of my friends noticed a group of ragged Moslem lads morning after morning gathered on the sidewalk not far from the National Bank in Cairo. One was reading to the others. It was found that the book was a New Testament a missionary had given.

Since Miss I. Lilias Trotter's beautiful and moving appeal for the production of literature for Moslem children, made at the World's Sunday School Convention at Zurich in 1913, the mission presses at Cairo and Beirut have produced a group of most attractive illustrated books and have supplied Bible pictures with descriptions in Arabic. The charm and spiritual appeal of Miss Trotter's and Miss Padwick's writings are reaching large numbers. "Jesus, the King of Love" and "Joseph, the Kindly Brother" are receiving a wonderful welcome everywhere. Children in Algiers and in Egypt have been taught how to color Bible verses printed in large outlines. Many have been deeply influenced, and a considerable number have come out into Christian faith.

At Khartum, the capital of the Sudan, Dr. and Mrs. Kelly Giffen have enlarged their own home, and have received into it forty homeless children, for the most part Moslems. One hundred and twenty boys and young men are attending a Bible class in Omdurman.

The clinics and ward work in the mission hospitals have brought cheer and blessing in the name of Christ to

thousands of homes. Their influence is a tremendous power.

During the war a Waifs' Shelter was opened in Shubra, Cairo, under the leadership of English missionaries and a brotherhood of Egyptian young men. This courageous effort has rescued several hundred boys of the roughest type, and has succeeded in placing many in self-supporting positions. At first, Christian teaching was given daily, but later the control changed hands, and the work at the Shelter is now confined to the physical care and industrial training of the boys. The Coptic lads, however, attend Sunday School at the Church of Our Saviour, Boulac.

Most effective service is being rendered by the Children's Welfare Centers started in Cairo by Dr. Buchanan. She has been assisted by able and enthusiastic associates, and special attention has been given to training mothers. Through her wide acquaintance among the educated young women of the country, and through her unselfish devotion, Dr. Buchanan has inspired several Egyptians of means and culture to realize the pathetic needs, and to open up welfare work in different localities. This is the beginning of the social service movement in Egypt. Although limited in space and resources, it is already achieving much in the shaping of public opinion. Dr. Buchanan's articles are welcomed by the most influential Arabic newspapers, and set before the people the scientific facts and the ideals of Christ-like service. Nation-wide regret is felt that her health does not permit her to remain.

A group of Egyptian college graduates at Assiut have opened large Sunday School centers of work among street boys, and a mill has been offered to be used as a Boys' Club.

The wives of the professors at the American University at Cairo have recently begun an excellent Welfare Center in the Sayyida Zeinab district. An able nurse and an experienced Egyptian teacher are in charge of the clinics and classes, and Mrs. McClenahan and Mrs. McQuiston

are the supervisors. A truly great service will be rendered to Egypt for the future if the University students (who are largely from the governing and wealthy classes) become personally familiar with this work, and realize their duty in multiplying and providing for such efforts a hundred-fold.

From the pioneer days in the sixties the missionaries have gladly received into the Sunday Schools the children of the poor. In recent years Miss A. Y. Thompson and many others of the United Presbyterian Mission and of the Egypt General Mission have gone into the crowded quarters and have started classes, sometimes in the open air, sometimes in a rented room. Sheikh Metry S. Dewairy, Egyptian Field Secretary appointed by the World's Sunday School Association, in coöperation with the American Mission and the Synod of the Nile, at provincial conferences during the past four years has graphically described the possibilities of this branch of service, has given demonstration lessons, has visited and encouraged the new Sunday Schools for ragged children and has devoted himself to securing volunteer staffs. The result is that more than one hundred and fifty Egyptian men and women, chiefly teachers from the day schools, have entered this work with consecration and earnest purpose. Since October, 1924, approximately six thousand children have been added to the Sunday School membership. In some districts thirty to fifty per cent of the new pupils are Moslems; in certain schools the percentage is as high as ninety. But it is difficult to express in figures the vital, human facts. Never before have missionaries and Egyptian teachers had so many contacts with Mohammedan boys and girls. It is true the children are from the poorest and most ignorant classes. They have practically no resources to make the work self-supporting. They are such an unruly, drifting element in the population that organization and even roll-call are difficult. But the earliest victories for Christ in Rome were among the

slaves. And in these lands where the Mohammedan faith is so strongly established, Islam's very neglect of child-life and its failure to plan for the education of the poor give the Church of Christ a field for golden deeds.

I will ask Sheikh Metry Dewairy, my colleague, to describe this new movement in his own words:

"This branch of our work is most encouraging and most quickly productive. A start is made in a simple and natural way. A volunteer worker—it may be a man or a woman—takes a few dozen lesson picture cards, goes to a corner of a street where these urchins spend their time playing, and invites them to take the cards and listen to the story. If a group of workers go together, a hymn or a psalm is sung and the children soon learn the chorus. They are promised that if they come to the same place next Sunday with some of their friends they will be given other cards and will hear interesting Bible stories. Often it happens that attendance is more than doubled the following week. Even amid the commotion of traffic, with loaded donkeys, camels and mules being noisily driven through the narrow streets and with vendors shouting their wares, it is possible for the children to gather at the end of an alley to memorize the Golden Text and the verses of a hymn. Colored pictures are to them a great rarity, so the lesson cards paid for by friends in Egypt and America are eagerly received, and are carried off in triumph as the children disperse. Lively fights occur when there are not enough to go round.

"If you happen to pass their street during the week, you will have a salute as they shout the Golden Text or sing a snatch of the psalm.

"In several neighborhoods the street gatherings have developed into indoor day schools and weekly prayer-meetings. The next stage will be the forming of the churches. In fact congregations have started by this means in at least six communities.

"The purpose is threefold. First, to teach them how to

take care of their bodies. Most of them are the children of divorced, poor Moslem women. Many spend their time loafing in the streets, begging or stealing. By night they are chased by the police from one corner to another, or are taken to the precinct gaol, which they prefer to the cold sidewalks. Many of them carry in their bodies the fearful stamp of their sins and the sins of their parents.

"The teacher in the street school explains the necessity of washing faces, bodies and clothes (if their rags may be so called). He or she pictures the dangerous diseases caused by filth. Next week an inspection is held, and those who have followed instructions are given honorable mention.

"Recently I was visiting a newly started ragged school in a village. More than one hundred and fifty children were packed in three narrow rooms. Having noticed their terribly foul condition, I asked how many had ever washed their faces. Less than one in ten stood. How many had washed their faces within a week? Three or four out of a hundred and fifty. After a talk, about one-third promised to wash once a week. The rest said 'It is too hard a job to do this!' We must bear in mind that water must be carried in jars long distances to the houses.

"The second purpose is to enlighten their minds. Since Egypt has no compulsory education, no wonder ninety-five per cent of the people are illiterate. The Bible stories, the hymns, the prayers are new light shining into their minds. I have known of many instances when boys and girls, first attracted by the street gatherings, later entered day school. Among these heaps of ignorance were treasures of intelligence. Recently I saw a Moslem boy who had thus entered a day school, and had kept up his old relations with the street class. In a contest of memorizing Bible verses, he won from ten street children and five day school pupils. He recited sixty verses. To encourage him I asked if his father would object if I presented him with a New Testament. The

boy's face shone with pleasure as he replied promptly and politely, 'On the contrary, Sir, he will be glad to have The Holy Gospel in our house.'

"Third, and most important, is the winning of the children's hearts to Christ. This is the main purpose. We open these schools chiefly in Mohammedan quarters. Soon the boys and girls become as familiar with the Bible stories as Christian children are. We find them praying in the manner and spirit of Christians. What do we expect of these holy seeds sown in fertile soil? Has not the Word of God the promise that it shall not return unto Him void? The parents are in many places not unfriendly. There are indeed many other signs to encourage us. Yet it will require years of patient training and friendship before these children can enter church membership. Before that they must discover how hopeless it is to follow Mohammed's faulty life; they must discover what it means to give their lives into the keeping of Christ, to accept His divine forgiveness and to find in Him the power to conquer every temptation.

"Abraham's cry, 'Oh, that Ishmael might live' is also our prayer."

What are you ready to do for Egypt's childhood? Will you not make a gift toward the cost of the lesson picture cards? May I quote the stirring lines by a great-hearted Anglican Bishop?

"Freely ye have received, so give,"
Bade He who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call—
For whom the blood of the Lord was shed,
And His body broken to give them bread—
If we eat our morsel alone?

Will you not, from day to day, join with us in this prayer?

O God, to whom the Moslem world bows in reverence five times daily, look in mercy upon its peoples, and reveal to them Thy Christ.

STEPHEN VAN RENSSELAER TROWBRIDGE.

Maadi, near Cairo.

CURRENT TOPICS

The Tuareg

(Resumé from the article by Francis Rodd, in *The Geographical Journal,* January 1926, "The Origin of the Tuareg").

The Tuareg race—so-called from the Arab name in current use—is one of the oldest in North Africa. These nomads inhabit for the most part the Sahara or inner parts of North Africa. The study of their origins is concerned with a race rather than with a section of another people. They have certain outstanding peculiarities and characteristics, which are possessed by all the Tuareg irrespective of their habitat or tribal division.

The Tuareg occupy a large area of the land surface of the world. They range in various groups or confederations of tribes all over the Central Sahara, south of the permanently inhabited districts of Algeria and Tunisia. They extend in the east from the Murzuk-Kawar-Chad caravan road to some distance west of the roads from the Mediterranean to Timbuktu, but on this side their influence and purity of race have declined considerably. In their own districts the population is principally Tuareg. The Fezzan is perhaps an exception, for circumstances have brought about a great mingling of many races. Nevertheless even here the Tuareg dominate the countryside, though they have little influence in the sedentary oases and townships. They control the three central caravan roads from the Mediterranean to Central Africa. Nowhere are the Tuareg slaves or under-dogs.

These people are nomads. They live principally by means of, and on, camels. Thus their national sport and the main source of livelihood of their nobles was naturally raiding, until the French in a large measure put a stop to the game. The Tuareg are also very mendacious, and as their tactics in war are essentially those of surprise, they have never been beloved of other men. They have earned a reputation for treachery, which their friends deny; they would not allow that success in desert warfare deserved so hard a name; moreover, they have a fine sense of honor according to their own standards, which are certainly sincere. They fight with swords and lances, and with rifles when they can get them; but they do not resort to murder or, in their own eyes, such insidious weapons as bows and arrows.

In their society they recognize three estates of man—slaves, serfs, and nobles. The slaves being chattels are not regarded either by the nobles or by the serfs as being Tuareg at all, any more than are their camels or goats or donkeys.

The most striking outward peculiarity of the Tuareg is that the men go about veiled, in such a manner that nothing is visible of their faces but the eyes, which peer through a narrow slit between the upper and lower folds of the long veils. Their women never veil themselves at all. In certain districts the nobles wear a dark indigo veil and the servile tribes (the serfs) a white one, a practice which has given rise to

the terms Black and White Tuareg. This, however, is not a universal habit. The slaves do not wear the veil. They often call themselves The People of the Veil—*Kel Tagilmus*—as apparently they have no name for their race in their own language. The name Tuareg is not used at all by the people themselves, who consider it abusive, on account of the many fanciful etymologies which learned writers even early in history have suggested.

The most important of all their characteristics is that among the Tuareg, women are absolutely free. They choose their own husbands, and they are the repositories of learning and the art of poetry. They teach the children to write and to read, and the lore of their people. They have men friends, who are not relations, and they give evening parties to recite poetical compositions. They may own property even after marriage, and their husbands have no control over it; they may bequeath it as they choose. Their influence is very great. The men are monogamous, though under the Moslem code they are allowed four wives. They are not good Moslems. Caste and authority are inherited through the mothers, and noble women may never marry a serf.

The true Tuareg all speak the same language, the dialectical forms of which do not vary very greatly. Their tongue is one of the group known as Berber. The Tuareg are not, of course, singular in speaking a Berber language. All the pre-Arab peoples of North Africa, some of them from demonstrably different ethnic stocks, use one or other members of the same family of languages. The Tuareg, however, are peculiar in writing a script which is nowadays not used anywhere else in the world, or by any other people. The script is called *T'ifinagh,* a word which simply means "signs," and is also applied to Arabic or Latin characters. Some of the characters have analogies in early Libyan script, such as was found on the Dugga inscription now in the British Museum, while others have a more directly Punic origin. The Tuareg alphabet will probably prove to be derived from at least two sources, one of which perhaps, will be very interesting. It is fairly clear to me that the Tuareg were themselves responsible for its evolution along certain lines to its present form. But that a pastoral people of confirmed nomadic habits should have maintained in current use an individual script of this nature, when the circumstances of wandering life militate against the use of writing at all, and render this attainment almost superfluous, is one, but only one, of the many indications that the Tuareg were once possessed of a far higher degree of civilization than they now display. The origin of their culture is one of the most interesting problems in North Africa.

Moslem Prayer at the Consecration of the Sennar Dam

Immediately before Lord Lloyd turned the handle letting the water into the main canal, prayers of consecration were offered up by Bishop Gwynne and the Grand Mufti of the Sudan, that of the latter being as follows:

"We stand here today to raise our hands in supplication to thank the Almighty, the Highest, the most Exalted and the Greatest of Kings for the great favors he has shown to us by the completion of this lofty building, and of the great Gezira irrigation scheme—it is our duty to

offer our heartfelt thanks for all these bounties, and by thus doing, these benefactions will multiply.

"To proceed: God has created man, so as to be in need of food, of drink, and of clothing. At the same time God has prepared in nature itself means which provide bountifully for his sustenance in this life, provided he uses his mind, and the natural gifts born in him. God has created the clouds, and the rains which provide fountains and rivers, and thus preserve man's existence.

"God has said in His Holy Book: 'And We made every living thing of water.'

"God has created the soil ready to grow all plants which man and his cattle require.

"He has said: 'And he unto whom wisdom is given, has received much good.' God has granted man the best means for benefiting from these rivers.

"The country, by means of this great work, will one day become one of the greatest of countries in its produce and in its wealth. The Sudanese nation will enjoy plenty and comfort and ease.

"To God the Omnipotent, the source of all favors, the Almighty, we offer our sincere gratitude for innumerable gifts and favors.

"We pray God, the Exalted, to bless this work, to render it useful and a source of good to the country and to its people—Amen!

"O God preserve this country in tranquillity and peace—in plenty and prosperity—and in justice. Grant that it may be ever under Thy providence and protection. Pour upon it the showers of Thy beneficence through Thy grace and mercy and benevolence."

Islam in the Sudan

"There exist over six hundred mosques in the Sudan, distributed in Khartoum and throughout the provinces; of these the greater number are public, while the remainder are private buildings. The most numerous edifices of this kind are to be found in the province of Dongola, and the more handsome private buildings in Khartoum Town. In regard to the Upper Nile, the Bahr-el-Ghazal, and Mongalla, no mosques existed before 1906; today there have been erected some makeshift buildings at Renk and at Kodok in the first-named province, but they are only used by the local Jaalin and Dongolawi merchants. At Wau in the Bahr-el-Ghazal there is now one (stone-built) mosque, while at Mongalla the few Mohammedans are still without a regular place of worship. At El Obeid, in Kordofan, a handsome new building made of concrete blocks has been erected. The Government of the Kassala Province has assisted financially to provide two small mosques for the towns of Gedaref and Gallabat, while at Berber as many as six small buildings were run up in one year.

"Next to the building in Khartoum, the finest mosque will be found at Port Sudan when the construction is completed. The Government again proved liberal, having contributed towards the cost, which will ultimately run into some thousands of pounds. At Suakin there are several small mosques, although the majority stand sadly in need of repair.

"Every year thousands of Sudanese pilgrims make their way to the

Hedjaz, on the road to Mecca, and the Government facilitates their journey as much as possible, while carefully preserving the country from any dangers arising from infection by imported diseases."—Percy F. Martin, "The Sudan in Evolution."

The Caliphate Question in Egypt

The daily press has been discussing the proposed conference to elect a new Caliph. *Balagh* expresses itself as follows:

"The members of the Executive Committee of the Islamic Caliphate Conference, in Cairo, have been called by the Chancellor of the Azhar University to a meeting to be held on Wednesday afternoon, at the Theological Institution in Cairo with the object of fixing a date for the holding of the intended Conference in the city of Cairo, and taking the necessary steps for calling Mohammedan communities all over the world to send delegates to that Conference."

"The above news item has just appeared in the local press, and one cannot help wondering what qualities entitle the Chancellor and the Ulemas of the Azhar to call Mohammedans from East and West to the intended Conference and to draw up its programme. All that we know about the promoters of the Caliphate Conference movement is that they are Ulemas of the Azhar; why they should monopolise this affair, which concerns the whole Egyptian nation, we cannot understand. By whom have they been delegated to call for a pan-Islamic Conference? Why should only Ulemas deal with the question? Surely the Caliph cannot be elected by Ulemas alone; nowadays the people are generally represented by deputies and great men. If the idea was to refer the candidate for examination in Arabic literature, and Sheria science, Ulemas would be rightly entrusted with the task.

"The Conference is obviously to be held for the purpose of choosing a new Caliph for Islam. Here several questions come to one's mind: Firstly,—Will the Caliphate be a purely religious organization, or both religious and civil, supported by force?

"Secondly.—How could the Caliphate be purely religious like Papacy in Rome, if all Caliphs were invested with both religious and worldly powers, with the exception of some of the Abbassides Caliphs who immigrated Egypt after the collapse of their kingdom, and lived under the protection of the sovereigns of Egypt.

"Thirdly.—If the Caliph is proposed to be a spiritual head and civil ruler supported by force, how could Ulemas of the Azhar take up such a great function as to call people from different countries and various nations to deal with the affair in Egypt? Suppose Egypt should be asked to take part in certain defence work which might bring loss to Egypt in money and lives, or danger to the State, who would bear the responsibility? The Ulemas of the Azhar? For my part, I now entertain the same idea which I expressed to the Chamber of Deputies, at the time of the Zaghloul Ministry, that Parliament ought to take up this affair."

The views of Sheikh Aly Abdul Razek, called by some European writers the "Luther of Egypt," are as follows:

"My opinion," he said, "is that there is no place at all for the proposed Caliphate Conference, firstly for the constitutional reasons given

by the press and for many other political considerations; secondly, because I believe that Islam is innocent of any wish for such a movement. The law of Islam does not make it necessary for Moslems to have a Caliphate, and does not bind them to choose a particular form of Government, since forms of Government are changeable according to the progress of nations and their circumstances. Moslems and Islam have seen enough troubles from that kind of Government—the spiritual and temporal Government of the Caliphate. Thirdly, because the idealistic renaissance of the world and the political progress which has begun to show itself in the Moslem world make it impossible in the twentieth century, and in the midst of light and culture, to reorganize such a Caliphate regime as that proposed to be established by the promoters of the movement. This reactionary regime ought to have vanished long ago, i. e., since the rights of man have become based on fundamental principles and since peoples have secured the right of choosing the sort of Government that suits them best. The reason why the Caliphate lived until recently in Turkey is that it had been established there for so many centuries, but it could not stand the pressure of the new movement of progress which has done away with it.

"I am quite confident that the Caliphate will never return, no matter what efforts are made to restore it, and this makes me declare that the Caliphate Conference is out of place. The Conference representatives can never create a Caliphate from nothing; they may persuade one of the Rulers or Kings in Moslem countries to add a new title to his present one: 'Caliph of the Moslems,' but this will not mean the restoration of the Caliphate regime in any way.

"The Ulemas of the Azhar University and their supporters, the propagators of the Caliphate and those who aspire to get it, are joking at a moment when things ought to be taken most seriously, and are plotting against Islam with only their own objects in view."

Moslem Conference Fails to Appoint Caliphate

The special correspondent of *The New York Times* gives us a brief account of the conference recently held in Cairo.

"The Moslem Congress, convoked mainly to consider the question of the vacant Caliphate, ended today without a decision being taken. Rivalries among the various Mohammedan nations represented at the conference to win honor for their own people were so intense that it was found impossible to agree on a candidate. The conferees decided to summon another assembly here soon.

"Subcommittees will be appointed in all countries to study local Moslem questions and report to a permanent inter-Moslem committee, which will meet annually.

"The committee appointed to consider the Caliphate reported that the constitution at present made it almost impossible from a practical viewpoint to function and that the appointment of a Caliph, under the present circumstances, only would render the situation more complex.

"There is no proper body vested with sufficient authority to nominate a Caliph, the committee found. Many Islamic representatives also were unable to arrive here in time for the present congress.

"The committee suggested that an executive body remain in Egypt to

start branches in all Islamic countries with a view to arranging future congresses where the Caliphate might be thoroughly discussed."

Turkish Legal Reforms

The special correspondent of the *London Times* at Angora reports recent measures of legal reforms which will prove revolutionary if adopted:

"Among those measures which in his last presidential address Mustapha Kemal Pasha commended to the special attention of the Grand National Assembly there is probably none which is destined to have a more important and more beneficial effect upon the whole life of the community than the reform of the Turkish legal system. In the course of the next few day the Assembly will be called upon to pass a new penal code of seven hundred articles adopted from the Italian code, a new civil code of eighteen hundred articles taken from Switzerland, and finally a new commercial code of seven hundred articles borrowed from Germany.

"It is the Turkish revolution itself which is being finally fixed in the bases of a new jurisdiction—a jurisdiction which gives the measure of the social level of the country. The President added:

"The new Turkish *régime* rejects in their entirety the old superannuated methods of government. The common bond which unites the national elements and ensures their permanence has abandoned its religious character and has taken on a national form. We are now admitting as a principle of life and strength in the domain of international struggles both science and civilization. As a result of the revolution and modifications which have occurred in its political life the country has been inspired with the needs of the present age, and it regards as the single factor of existence a laic mentality capable of perfecting itself in proportion to the advance of our social evolution.

"The adoption virtually wholesale of the three codes above-mentioned was, I believe, due to the initiative of the Minister of Justice, Mahmud Essad Bey. The original intention had been to study the various codes in the different countries, and, so far at least as the civil code is concerned, to try to make a compilation of the best features, and then to adapt them to Turkish needs. But such a method would probably have produced a curious *olla podrida* and, in any case, even to achieve tolerably satisfactory results would have entailed too prolonged a study to please either a Turkey impatient to shake off the shackles of an antiquated jurisdiction, or, again, to please those foreign Powers which since the abolition of the Capitulations, are vitally interested in the improvement of Turkish jurisdiction and which had the right under the terms of the Treaty of Lausanne to expect that such reforms would not be unduly delayed. Mahmud Essad Bey therefore decided that it would be preferable to adopt a code *en bloc* with only such minor modifications as were rendered indispensable by the conditions special to Turkey, and to put it in force at once."

Her Highness the Begum of Bhopal

Colonel M. J. Meade, in *The Asiatic Review* for January, 1926, gives an interesting picture of Her Highness the Begum of Bhopal.

It seems that the presence of a veiled Eastern lady, the ruler of one of the most important States in India, has lately excited much curiosity and interest in London. The object of her visit is due to her wish to have the question of the succession settled by the British Government. Her eldest son died a few months ago, leaving a son, and the Begum wishes her own surviving son to succeed her, and not her grandson. Until this is settled, she will probably remain in Europe.

The title Begum is of Central Asian origin. It is the female of Beg, and was originally given to the wives of Begs, local chiefs and nobles. There have been four ruling Begums in Bhopal, but it is a mistake to suppose that the chiefship must go to a woman. The original conquerors of Bhopal were a party of Afghans, and their commanders were called Nawabs, their wives being styled Begums. It has been the practice for many years for the rulers of Bhopal to apply to the British Government, whom they acknowledged as their lords and suzerains, for approval of their selection of their heirs in the chiefship.

Bhopal, the capital, is a very picturesque city on the shores of two large sheets of water. The ancient walls are still kept up, and the old gates closed and locked at sundown, as they were in the dim past. It was originally called Bhoj Pal after its founder, a certain Raja Bhoj, who made the *pal* or bund across the river, and so formed the beautiful lakes. He also built the city, which remained in Hindu hands until conquered by the Afghan hordes, among whom were the Mirazi Khels, the ancestors of the Bhopal family. When Warren Hastings sent a force from Upper India to the Bombay Presidency, the leader, a Colonel Goddard, visited Bhopal on his way, and received a warm welcome from the ruler of the state, who entered into a pact with the British, to which the Bhopal Durbar has always adhered. The chief reason for this undoubted affection, Colonel Meade goes on to state, is a certain similarity in character between the two parties of the pact. Both admire the other for certain qualities which both possess, and it is to be hoped that this feeling will long continue.

The present Begum is the fourth lady who has sat on the Bhopal throne. Her predecessors were the *Qudsia,* who generously gave Bhopal an abundant water-supply from the lakes; the *Sikumder* (Alexander), who aided the British troops in person during the great mutiny in 1857-1858, the Shah Jehan (Shah of the World), who was installed about 1867 by Colonel (Sir Richard) Meade, and ruled for nearly thirty-two years. On her death, in 1901, her daughter the Sultan Jehan succeeded, and has ruled ever since with great success.

All the Begums have had considerable literary ability, and have written several books, but the present ruler has undoubtedly far outshone her predecessors, and some of her works, giving long and minute accounts of her life, of her administration, and of her travels, are admirable. She taught herself English, and can understand and speak it well, and when in England mixes freely with the brightest intellects there, and does all she can to aid good projects.

Mosque at Geneva

A proposal to build a mosque at Geneva for the use of resident or visiting Moslems is now mooted, according to the *Manchester Guardian,* which says that the supporters of the proposal point out that although

London, Paris and Berlin all have mosques, Geneva, whose international importance for Moslems now far exceeds that of those cities, has no place where followers of the Prophet may especially worship.

Egypt and Turkey already have Consulates at Geneva; Persia has a permanent secretariat for the League of Nations, while a number of Egyptians, Turks, Persians, Syrians, Arabs and Moslem Indians always reside at Geneva; and when Egypt, Turkey and Afghanistan join the League of Nations the need for a mosque will be even more urgent.—*Islamic Review.*

The Press of Turkey Today

According to J. Deny, in the *Revue du Monde Musulman,* (1925), we find that two hundred and fifteen papers or reviews now appear in Turkey. Of this number ninety-eight are printed at Constantinople, twelve at Angora and Smyrna, six at Konia and Kerassund, four at Brousse and Samsoun, three at Eskichehir, Erzeroum, Trebizonde, Bolou, Kastamouni and in the Dardanelles. Twenty-five cities possess two papers and fourteen cities have only one (usually a weekly). There are fifty-two localities in Turkey favored with at least one paper or periodical.

With two exceptions (a French paper at Smyrna and a Spanish paper with Jewish influence at Adrianople) there are only thirty-four papers in non-Turkish languages, and these are at Constantinople—twelve French, four Greek, eleven Armenian, four Jewish-Spanish, two Russian and one Italian. One notices the total lack of the English and German press in that city, and also—another sign of the times—the Greek and Armenian press in the rest of Turkey.

The Turkish papers appear in Constantinople and the rest of Turkey respectively: one tri-weekly (in the province), four and sixteen bi-weekly, sixteen and fifty-one weekly, thirteen and fifteen bi-monthly, twenty and ten monthly; four appear every two months (at Constantinople).

As to their contents they are classified: nine and fifty-six political, seven and five scientific, six and one commercial, seven and two medical, three and three concerning economics, four and one agricultural, four and eight professional, two and one technical, two and four literary, four and three sociological. Constantinople possess a religious review, two other magazines, three humorous papers and two reviews for children.

In regard to other parts of the world, there are Turkish papers published in New York, Paris, Uskub, Razgrad, Salonika and Cyprus.

Matrimonial Advertising

Reforms in Turkey and Egypt have not yet convinced the mind of India. A proof is found in the last number of the *Comrade,* Delhi, an Indian Mohammedan newspaper, which among other matrimonial advertisements contains the following:

MATRIMONIAL

Wanted a suitable match for a young, healthy, educated Moslem boy of a very respectable family living in a State of Rajputana. Has a wife already without any male issue. Possesses a lump sum of fortune. Carries on a busi-

ness on an extensive scale. The girl must be educated, handsome, refined, well accomplished in household affairs, and of a Hanafi sect. No caste distinction. Strict secrecy will be observed. Please write with full particulars to Box X.

A Sunni Moslem of position and status in the Bombay Presidency has a daughter, well-educated in English, Persian, Arabic and Gujrati to be married. Address———.

Ibn Sa'ud and the Pilgrims

An American writer, Dr. William T. Ellis, who is in the Near East, writing a book upon "Bible Lands Today," has just returned to Cairo from a protracted visit to Jeddah, where he was the guest of Sultan Ibn Sa'ud. While silent upon the King's disclosures to him, he told a representative of the *Egyptian Gazette* that the new ruler of Islam really has an ambitious programme of leadership of all the Arabic-speaking peoples.

At present, Ibn Sa'ud is devoting himself to making the pilgrimage absolutely safe, easy, and inexpensive. His reforms in Mecca of pilgrimage abuses have been spectacular. As an example of how he has abolished ancient exploitation of the pilgrims, he has standardized the fare, by either camel or automobile, from Jeddah to Mecca at half a pound. Formerly pilgrims paid twenty pounds for this ride of fifty-four miles. The security of all the Haj routes is now complete, and the vanguard of this year's pilgrimage had already reached Jeddah before Dr. Ellis left.

Ibn Sa'ud refused the title of Caliph, which the people of the Hedjaz tried to persuade him to adopt when they elected him king. He says the title is not one to be assumed by an individual or to be conferred by any small group of Moslems, but is to be earned by proved leadership of Islam. Time will tell who is really fit to wear it.

The Origin of the Name "Mahomet"

Mr. Georges S. Colin contributes an interesting note on this subject in "Hesperis—Archives Berbères et Bulletin de l'Institut des Hautes-Études Marocaines, 1925." Because of its importance, we quote the first paragraph in the original. If his theory is correct, we have the key to the old spelling which has now been superseded.

"Les langues romanes ont, pour le nom du Prophète Muhammad, une série de termes à vocalisation identique (espagnol *Mahoma,* portugais *Mafoma,* français *Mahom, Mahomet,* italien *Maometto*) qui est curieuse car, de *Muhammad,* on attendrait, régulièrement des emprunts à vocalisation *o-a* (**Mohamet*) et non *a-o*.

L'explication de cette anomalie apparente est fournie par un passage du *Résumé* donné par Ibn 'Ardûn de son traité sur le mariage intitulé *Muqni 'el muhtâj fî adâb el-azwâj;* il y prescrit en effet (éd. lithographiée, Fès, 1319, p. 73, l. 23-24) à propos du nom de Muhammad donné à un nouveau-né, "que ce nom ne soit pas défiguré par une vocalisation du premier *mîm* en *a* et du *hâ* en *u*" Cette recommandation implique qu'au xvi^e^ siécle les Gumâra avaient countume d'employer une forme **Mahummad,* c'est-à-dire, dans la prononciation courante et en tenant compte de l'action du voisinage consonantique sur le vocalisme, **Mahommad*. Le nom du Prophète de l'Islâm étant entré dans les langues romanes au cours des premières guerres entre Chrétiens et Musul-

mans en Espagne, c'est sous cette forme vulgaire, qu'il a été emprunté, soit que celle-ci ait été d'un usage général en Andalousie et au Maroc, soit qu'elle ait été particulière aux contingents marocins faisant la guerre sainte."

"The Jews Say That Ezra is the Son of God"

I propose the following suggestion as a solution to the puzzling *'Uzair ibn allah* passage (Surah 9: 30).

It is common knowledge that the early copies of the Koran had no diacritical points. Hence *Uzair* was written without dots over the second and fourth letter. Since an indetermined *mubtada* whose *khabar* is determined rarely occurs, it was the unanimous belief of the readers that the word was an *'alam,* or proper noun.

All that was left to do was to invent a personal name. Some readers, supposing that the name was foreign, read *'Uzair* others, supposing that it was Arabic, read *'Azir.*

As a matter of fact Mohammed may have dictated *'Aziz* (r = z) meaning thereby "king" or "potentate."

The word is employed in that sense twice in the Koran (Chapter of Joseph), and Mohammed probably alluded to the verse in Psalms 2: 7 "The Lord said unto me, thou art my son; this day have I begotten thee."

That Mohammed knew the Psalms is more than a possibility. "And already have we written in the Psalms after the reminder that 'the earth' shall my righteous servants inherit" (Chapter of the Prophets) is a direct quotation of the Psalm 37: 29. And "slumber takes him not, nor sleep" (Chapter of the Cow) is as good as a direct quotation. That the very stems employed in the Hebrew and Arabic (viz.: *n-w-m* and *s-n-h* = slumber and sleep), should be identical is more than a coincidence.

As for the syntactical difficulty, an indetermined *mubtada* may be coupled with a *khabar* determined by *'idafa* in case of a formula. *Salam-'alaikum* (used in Koran, see also Ibn Jaish, Chapter on *Mubtada*).

The sentence may also be regarded as deficient, *ibn allah* being a *sifa,* and a *khabar* such as *ma'budun* is to be supplied, as indeed some commentators wanted it to be (Zamakhshari ad. loc.)

Cairo. J. Finkel.

The Moslem Indians of British Guiana

An interesting article appeared in the (India) *National Christian Council Review,* October, 1925, on the Indians of British Guiana, by Reverend W. Machin, of Benares. He writes:

"At present about forty-two per cent. of the population is Indian by origin or descent, and the Indian community is the largest in the country. Some thousands have become nominal Christians. The Church of Scotland does no specific work among these people, but the Anglican, Wesleyan and Roman Catholic Churches, with the Canadian Mission (lately Presbyterian, and the Salvation Army, are at work among them. The most numerous community is the Hindu. About 18,000 are Moslems, and some 10,000 nominal Christians, or at any rate, not returned in the census as non-Christians. The number of Hindus

is about 90,000. Not much work has been done among the Moslems, the converts being mainly from the Hindu community.

"The Moslems have started schools connected with their mosques, and a large proportion of them can speak Urdu, even in the third generation. Fewer Hindus of the second and third generation can speak Hindi. The schools teach in English, the overseers and 'drivers' (foremen) can generally speak no Hindustani. It is a matter of necessity for the Indian to learn some English.

"Mohammedanism seems to have stood transplantation well, though drinking is a common vice even among Mussulmans, and a number of the second and third generation are very nominal Mohammedans. As for Hinduism, the caste system has almost completely gone. Marriages between people of different castes, even of different religions, are fairly common. I have met a Lodh man married to a Brahman woman, and more than one Kshattriya married to a Moslem wife. The destruction of caste has left the low-caste and out-caste people free to rise in the world, but the disappearance of the caste courts has not merely removed their frequent tyranny, but also the wholesome restraints that they often exert.

Moslem Java As It Is

The Islamic World (Lahore), quoting from the Moslem periodical *The Light* says:

"Java is one of the places which remind one of the good old days of Islam—the days when, bidding farewell to their camels and their palm trees, the children of the desert issued forth in all directions with the message of Islam. It grieves one's heart to see that this early field of Islamic missionary zeal has preserved so little of that early spirit. The name is all that remains.

"It is true a general ebb tide has set in in the fortune of Islam; and the rest of the Moslem countries are in no enviable state. But Java stands no comparison to any of these. She is sunk far too low. The Malkanas of India may give an approximate impression of the state of things there. There is rank ignorance. The general masses seem to have relapsed into semi-barbarity. There is practically no secular education. As usual, the *mullah* is in the way. But he does not give them religious education either. The natives are generally poor. They care very little about the fulfillment of other Islamic obligations. But if they manage to lay by some money, they make it a point not to miss the *Haj* (pilgrimage). *Haj* has come into common vogue and it is regarded as enough of atonement for everything else. You come across a *Hajji* who has no scruples as to things categorically forbidden. Why should he? Has he not been to the *Haj?* Some of them are not very particular about wedding. If a big *Hajji's* daughter secures the hand of a rich Chinaman or a Dutch—non-Moslem mind you—he considers himself a lucky fellow and takes pride in it.

"In their social ways, the Javanese have taken after their Dutch rulers. The women-folk are generally dressed in the half-nude costumes of the west, and like the western woman they have their own way. The husband must mind his own business or must get a How-dare-you, should he poke his nose in. Divorce is very easy and frequent. The flimsiest pretext is enough to get a decree of divorce in a law-court. It is equally easy on the part of man. A couple of rupees is all the

dowry he settles on the wife and thus there is no great hitch in the way of divorce. This naturally leads to a life of profligacy.

"The *mullahs* discourage secular education and hence the schools have mostly Chinese or native Christian boys on their rolls. These latter have special facilities in state schools. Most of the posts in the services of the land naturally go to them. Economic pressure makes many turn to Christianity. Besides, in a number of other ways the message of the cross is conveyed to the masses—through schools, through hospitals, through literature. Heaps and heaps of money are spent and almost every Christian country has its missions there. Poor Mussalmans! They are no match for this widespread net of church propaganda with vast resources, political as well as economic and intellectual, at their back. But what is worse, even the will to resist is lacking, and they think as if the game is up.

"On this dark and dismal horizon, there is yet a thin silver-lining; it is the handful of educated and enlightened of the Mohammedans. Though a drop in the ocean they can yet play the game up, provided they are given an impetus to do it. Christianity is repugnant to them, but the sketch of Islam they get from their *Mullahs* does not appeal to them either. You have only to show them the fair face of Islam as it is to win them over to the cause of the propagation of Islam."

Gold Coast Railway Extension

In a recent number of *The African World,* we read of railways and motor-roads which will throw open vast areas to closer contact with the coast.

There is not the slightest doubt that among influential British financial circles the rapid manner in which the Gold Coast Government is opening up the Colony and its hinterland by the construction of roads and railways is viewed with increased attention. When we look back a matter of twenty years or even less, and realize that one indifferently surveyed an ill-laid track between Sekondi and Kumasi alone supplemented the century-old network of narrow tortuous bush-paths, we can but admire the driving force which various administrators—but particularly the present Governor—have brought to bear upon the problems of transportation with which they were confronted. Some four hundred miles of open lines and four thousand miles of motor roads constructed within little more than a decade represents no mean achievement. True it is that even were cocoa supplies to fail these lines would by no means fall into disuse, for timber and minerals would still ensure to them a modicum of traffic, but if reports regarding the untapped vast agricultural wealth of the Northern Territories are to be credited, we are inclined to regard a railway extension towards Tamale and beyond as being somewhat in the nature of an insurance policy. Seeing that these northern districts are among the most densely populated areas of the Dependency, and that only lack of a cheap medium of inter-communication between them and the coast is responsible for their present state of unproductivity, we are forced to the conclusion that herein lies a true safeguard against the day—still, we trust, far distant—when overproduction or disease may imperil the one industry which has won for the Gold Coast her pride of place in our Empire.

BOOK REVIEWS

The Origin of Islam in its Christian Environment. The Gunning Lectures: Edinburgh University, 1925. By Richard Bell, M.A., B.D., Lecturer in Arabic, Edinburgh University. Macmillan & Co., London, 1926. Pp. viii, 224.

This book consists of seven lectures: two preliminary, (i) on the Eastern Church and the Christian environment of Arabia and (ii) on Christianity in South Arabia and its influence on the Arabs in general. Three lectures follow on Mohammed: (iii) his religious activity, (iv) his moulding as a prophet, (v) his attitude to Christianity. Two deal with Islam after Mohammed: (vi) the Christian population at the Arab conquest and (vii) Christian influences in early Islam. The first two and the last two lectures do not profess any originality. They are easily written and easily readable rehearsings of what has been worked over again and again, evidently addressed to theological students—hence bare allusions to Christological problems which will be obscure to non-theologians—and intended to give them some idea of the circumstances of the origin of Islam. Two criticisms on these lectures must, however, be made. In the first two far too little weight is given to the eastern development of the Christian Church; the situation is viewed too much from the side of Syria and Byzantium and too little from that of Persia. Mr. Bell stopped his reading too soon; he should have gone on from the excellent studies of Nöldeke and Fell to those by Sachau in the *Proceedings of the Berlin Academy* (1915-1919). Similarly in the two last lectures he does not seem to have used the work of Caetani, in his "Annali," as to the history of the long and successful defence which Byzantium set up against the Arabs in Asia Minor, or the work of Becker, now collected in his "Islamstudien," as to the development of Moslem dogma and ritual under Christian stimulus. In consequence, these four lectures do not completely give our knowledge as it is at the present day, which would be well worth doing.

The three lectures on Mohammed, on the other hand, are a renewed attempt to read the riddle of his personality. Mr. Bell's key is that Mohammed only very gradually reached a knowledge of what Christians and Jews thought and taught, and he holds that it is possible to trace that growing knowledge in the Koran. That Mohammed had, to begin with, much less knowledge of either faith than is commonly thought, and, especially, that he did not at first even distinguish between Jews and Christians (p. 111). Again, Mr. Bell attaches much importance to the battle of Badr (pp. 123 ff.) as a turning-point not only as to the external success of Islam but also as to Mohammed's own assurance that he was truly a prophet. He even thinks that Sura xcvii refers to it—that *it* was the Night of al-Qadr. Yet how the night of Badr could be called *salām* passes my imagination.

But I fear that I cannot agree at all with Mr. Bell's primary position that Mohammed started with only a vague idea of "a bounteous creator" (p. 79), an idea "common the world over." For one thing it has become very clear that he uses an already existing and stereotyped Arabic

religious vocabulary of Christian origin. He did not invent or apply this vocabulary for the first time; it was in existence and he used it. That implies an Arabic-speaking religious world which surrounded him. And it is simply unthinkable that he who had been in contact with Christian hermits, monks and ecclesiastics, had seen their churches, cells and ceremonies and whose imagination had been kindled and loaded with phrases and pictures from these, should not have distinguished them from the Jews. Further, before we can hope with any success to read order into the chaos of the Koran and to re-arrange its fragments historically—so far as that is at all possible—we must from the Koran, read broadly, have acquired some idea of the psychology of Mohammed, of what inspiration and prophecy meant for him and for the Meccans to whom he preached. That side of the problem Mr. Bell leaves entirely untouched. Why did the Meccans call him a *kāhin,* a poet and *majnūn?* What were the implications in these terms for them, and how were they applicable to Mohammed? To look at the same problem on another side. What were the phenomena of Mohammed's "inspiration"? A consideration of this would give quite a different understanding of Koran xx, 113 (cf. v, 101; lxxv, 16) from that on p. 113. And on yet another side—and here we approach Mr. Bell's method—what kind of memory and mind did Mohammed have? How had it become "loaded," and how did he bring forth from it these strange, confused stories, phrases, pictures of which the Koran is full? A very rag-bag of a mind he had, and to think of him as making orderly investigations is to misunderstand his whole psychological make-up. I think—Mr. Bell uses these two words so often that perhaps he will pardon me if I apply them here—that if he will read long and carefully in the Koran itself, not in Sale or Rodwell (p. vi), and will ask himself at every verse what kind of man is behind it, and at every recurring word what exactly that word means, the man Mohammed himself will become clearer to him. And then he may be able to consider questions of development and change in attitude. But first catch your man. As to the words he used, one essential word in the Koran is *haqq*. It certainly does not mean "truth," and has no conceivable relationship to the Hebrew *tsedheq* (p. 106). It means "reality," and the Koran is full of emphasis on "reality" as opposed to the empty, unreal, *al-bātil*. Allah is *the* Reality; that was a starting point in Mohammed's mind, and his life was a search for the permanent and abiding.

D. B. MACDONALD.

Through Inner Deserts to Medina. Philip Allan and Co., London. Pp. 187. Price: 10/6.

In this book is narrated the story of a journey in the interior of Arabia taken by a woman called by the publishers the Countess Malmignati. With no preface, no introduction, no date, and nothing to indicate who the author is, there is an air of unreality about the book that does not conduce to a ready acceptance of the accuracy of its details. The object for which the journey was undertaken—the penetration of the Ruba el Khali, the great unknown desert of South Arabia, is also an impossible one. However, it seems to have the correct local coloring, and while it cannot presume to be in the same class as the epochal work of Doughty, it does give an interesting account of how

a woman braved, endured, seemingly enjoyed, and in the end survived the vicissitudes of life among the Bedouin of the desert. As a guest of one of the great tribes she is lavish in her admiration of their traditional virtues. The charm of the desert itself is feelingly expressed. Probably there is little in it for the scholar or the scientist, but for one who would see the desert and its dwellers through the eyes of a fearless woman of the Occident, it has a certain value. This value is greatly increased by the author's numerous photos and sketches.

JAMES C. CANTINE.

Mirat-Al-Haramain by Ibrahim Rifa'at Pasha; 2 volumes, illustrated Arabic text with maps and index; pp. 514 and 495; £1; Cairo, 1925.

This is the most elaborate and sumptuous book on Mecca and the Hejaz which has yet appeared from the Arabic press. The author, an officer in the Egyptian army and of the King's bodyguard, was the Amir-al-Hajj in 1325 A.H.

The volumes are dedicated to His Majesty King Fuad I, and open with the Koran passages that deal with the duty of pilgrimage. Then there follows a detailed account of the journey from Cairo to Jiddah, with full geographical notes and topographical descriptions of every important place and sacred shrine, together with the rites of pilgrimage, and a description in great detail of the buildings of Mecca, especially the Kaaba. Illustrations—some of them in color and gilt—are numerous.

The historical notes indicate a breadth of view which is unusual, and the author does not hesitate to exercise his critical judgment regarding certain of the grosser superstitions.

The second volume records the author's observations on a second pilgrimage taken in 1903. The former was made in 1901. Following, notes are given on the itinerary, and facsimilies of a number of letters and documents connected with the Hajj are explained. This volume also has carefully prepared maps of the Hejaz, and gives its recent history together with statistics of Mecca and Medina.

Altogether the work is of the first importance, and contains matter not given by European writers. Z.

Bedouin Justice, by Austin Kennett; Cambridge University Press, Cambridge; pp. 158; 7/6.

As Administrative Officer in the Libyan Desert and in Sinai, the author has had great opportunities of studying Bedouin life and character. In this book he has tried, by describing lawsuits and the means employed to dispose of them, to depict the Bedouin in the flesh, in contrast to the Bedouin as regarded by many Anglo-Egyptians and the Bedouin of modern fiction.

In the Preface he describes the scene of his activities:

"My first real introduction to the Bedouin proper was at a Bedouin *'Ourfi'* Court, now some years ago. I can still see the picture vividly—the brilliant color scheme, the picturesque group of sheikhs seated in a semi-circle, gesticulating, smiling, frowning, shouting or silent, as the different cases came up for hearing. The litigants themselves, some poor, some obviously wealthy, with their various plaints, made interesting character studies; while the assessors of the Court, with their own inimitable way of dealing with the litigants, were equally fascinating. As

I sat watching and listening, it occurred to me that here in these Bedouin Courts, in this kaleidoscopic picture of joys and sorrows, hopes and ambitions, simplicity and cunning, probably more than under any other conditions, were reproduced the real character of the tent-dweller, and his mentality towards life and his fellow men."

In fifteen brief chapters the author tells of the tribal organization with its social distinctions, the judicial methods, the law of evidence, blood money, debts, land disputes, inheritance, trial by ordeal, damages paid for wounds, the laws relating to women and finally points out some of the anomalies in Bedouin law.

As a revelation of an administrative justice, which in many respects is superior to the legislation of the Koran, and as a supplement to the recent books on Arabia and the Arabs, we can strongly recommend this intensely interesting little volume. Z.

La Questione di Giarabub by Francesco Meriano; Nicola Zanichelli, Bologna; pp. 202.

This little volume is a monograph on the Jarabub oasis, that bone of contention between Egypt and Italy during recent months, and once the center of the Senussi scare. In five chapters the author discusses the Caliphate and its relations to the Islamic fraternities, the Senussia religious conception, the history of the order from 1837 to 1911, their relations with Italy, and finally the question of Jarabub. There are photographs of the tomb of the great Senussi, and an excellent map.

Arabian Medicine and its Influence on the Middle Ages, by Donald Campbell; 2 Vols.; Kegan Paul, Trench, Trübner & Co., London; pp. 208 (Vol. I) and pp. 235 (Vol. II); 21s.

The reader of Chaucer may remember his description of the "Doctour of Phisyk:

> "With us ther was a Doctour of Phisyk,....
> Wel knew he th' olde Esculapius
> And Deiscorides, and eek Rufus,
> Old Ypocras, Haly, and Galien;
> Serapion, Razis, and Avicen;
> Averrois, Damascien, and Constantyn;
> Bernard, and Gatesden, and Gilbertyn."

These two volumes might be considered as an interpretation of the influence of Arabic medicine upon that of the Middle Ages and its literature. They form an original contribution to an important and difficult branch of historical study, and claim attention by being the first and only work showing a comprehensive and detailed investigation of Arabian culture and its influence on the Latin West, as well as on European literature.

The term Arabian medicine is nearly synonymous with Arabic medicine, for all who wrote on the subject expressed their thoughts in that language—Persian, Nestorian, Spaniard and Jew. The author believes that the Arabs raised the dignity of the medical profession, introduced illustrations in their medical writings, developed the science of chemistry, and although the idea of establishing hospitals did not originate with the Arabs, they were responsible for the establishment of a large number of these institutions, which they also richly endowed.

After the perusal of these two volumes, the figure of the Arabic physician-philosopher with his brocaded turban and his halo of intellectual curiosity and many superstitious practices stands out clearly.

The Conference of the Birds, a Sufi Allegory, being an abridged version of Farid-ud-Din Attar's *Mantiq-ut-Tayr,* by R. P. Masani; London, Oxford University Press; pp. 128; 6/-.

This is the first English translation of the most famous work on Sufiism, written eight centuries ago by Farid-ud-Din Attar, the Persian poet and possibly druggist, of whose life so little is known. Even the date of his death in uncertain, being put between 589 and 632 A.H. He spent his youth at Meshhad, and is said to have written forty works. Among his prose writings, his "Lives of the Saints" is best known, and is widely circulated in India. The French translation of the *"Mantiq-ut-Tayr"* by Garcin de Tassy appeared in 1857, and later on in 1863. This translation is greatly abridged. The author has prefaced the work with notes on Persian mysticism, which although fragmentary are of considerable value.

"The Conference of the Birds" falls into four parts, viz: The Parliament of the Birds, The City of God, Through the Seven Valleys and Reception at the Royal Court. Here the secret of existence is solved, and the key found of the riddle of "I and Thou."

Islamica, Editor A. Fischer, Vol. I. A Journal devoted to the study of the languages, arts and civilizations of the Islamic peoples. Verlag der *Asia Major,* Leipzig.

The April number of *Islamica* has a rich table of contents. The leading article, fully illustrated, is on Arabian seals, glass weights and glass amulets found in the Vienna collection. This article is by Adolf Grohmann. Professor Berthels of Leningrad writes on the "Houris of Paradise," and Braunlich continues his interesting investigation on the "Well in Ancient Arabia." Two shorter articles on "Abu-l-'Ala's *Risalat al-Gufran"* and "Al-Maqrizi's *Al-Habar 'an al-Basar"* are also of interest.

The Everlasting Man, by G. K. Chesterton; London, Hodder and Stoughton; pp. 316; 12/6.

A defense of the divinity of man and the Deity of our Lord Jesus Christ against those theories of evolution which deny the chasm between man and brute, and man and Christ. The first part is "On the Creature Called Man," and the second "On the Man called Christ." One of the strongest chapters of this brilliant apology for the faith is that entitled "The Witness of the Heretics." The fact that the Church held its own position, and dealt blows impartially to the right and the left, is to Mr. Chesterton a proof of the authority of the faith. If Christianity had never been anything but a simple morality, sweeping away polytheism, there is no reason why Christendom should not have been swept into Islam. "But," says Mr. Chesterton, "Islam itself was a barbaric reaction against the humane complexity of the Christian creed." He calls Mohammed to witness that the vitality of Christianity was a real thing even in the early centuries.

"And Mahomet shall answer out of the whirlwind, the red whirlwind of the desert, 'Who ever served the jealousy of God as I did, or left him more lonely in the sky? Who ever paid more honor to Moses and Abraham, or won more victories over idols and the images of paganism? And what was this thing that thrust me back with the energy of a thing alive; whose fanaticism could drive me from Sicily,

and tear up my deep roots out of the rock of Spain? What faith was theirs who thronged in thousands of every class and country crying out that my ruin was the will of God; and what hurled great Godfrey as from a catapult over the wall of Jerusalem; and what brought great Sobieski like a thunderbolt to the gates of Vienna? I think there was more than you fancy in the religion that has so matched itself with mine'."

Mr. Chesterton does not shrink from the implication of the apostolic creed. The unique character of the Christian revelation proves its finality.

"It is a thing final like the trump of doom, though it is also a piece of good news; or news that seems too good to be true. It is nothing less than the loud assertion that this mysterious Maker of the world has visited His world in person. It declares that really, and even recently, or right in the middle of historic times, there did walk into the world this original invisible Being; about whom the thinkers make theories and the mythologists hand down myths; the Man Who Made the World."

The other religions bring no new truth and have no new message.

"Mahomet did not, like the Magi, find a new star; he saw through his own particular window a glimpse of the great grey field of the ancient starlight." Z.

The Origins of the Islamic State, being a translation from the Arabic accompanied with annotations, geographic and historic notes of the *Kitab Futuh al-Buldan* of *al-Imam abu-l-'Abbas Ahmad ibn-Jabir al-Baldhuri,* by Francis Clark Murgotten, Ph.D.; London, P. S. King & Son, Ltd.; (New York, Columbia University, Selling Agents); pp. 297; 12/.

This is the second part of Baladhuri's history, of which the first part by Dr. Hitti was reviewed in our Quarterly. Prof. Gottheil points out in an introductory note the importance of this work on the early history of the Arab peoples.

This volume deals with the conquest of Northern Media, the region of Mausil, Jurjan and the districts of the Tigris, Kirman and Khuzistan, and the border raids into the Sind. There are five appendices on the land laws, the pension system, the seals used by the early Caliphs, the coinage and the art of writing. The index is complete, but the long list of errata is not.

The Music of India, by Atiya Begum Fyzee-Rahamin. Luzac & Co., London, 1925, pp. 95. Price 12s. 6d.

Indian music, which, as we are told by the writer, is three thousand years old, is very interestingly described in this volume. After describing the various works on Indian music written by Indians; the work of practical experts; the influence of Moslem settlers, which resulted in the blending of the Arab and Hindu systems in the North into modern Hindustani music, the writer proceeds to give a brief history of Indian music, and then deals with the laws of Tones, Rhythm, Musical Instruments, and Tunes. The concluding chapter gives some curious Indian traditions and tales about music and musicians.

There are sixteen beautiful full-page illustrations, and there are several useful tables. But unfortunately there is no index.

M. T. Titus.

Garabed und Djurdji, Vater und Sohn, Lebens- und Sittenbilder aus dem christlichen Mesopotamien, by Jacob Kunzler, six illustrations; Der Tempelverlag, Potsdam; pp. 125.

Story of two Christians and their contact with Moslems in Mesopotamia during and after the war period. This is one of many little books published by the Tempelverlag to awaken interest in missions in the Near East.

Gemensam Garning, Nordiska Missionskonferensen in Stockholm, 1925; Svenska Kyrkans Diakonistyrelses Bokforlag, Stockholm; pp. 176.

Report of the General Missionary Conference for all Scandinavia held at Stockholm in 1925. The outstanding address is that by Archbishop Soderblom on "Missions and World Peace."

The Peril of the White, by Sir Leo Chiozza Money; London, W. Collins Sons & Co.; pp. 207; 10/6.

This book is an antidote to Lothrop Stoddard's "Rising Tide of Color." It is an important volume on the study of mankind—the first complete account of populations that has ever been attempted. The author pleads for the peaceful and orderly development of white civilization, which is shown to be in serious danger, and threatened with actual decline.

He says: "It is unfortunate that the exacerbation of ill-feeling amongst the world's relatively few Whites should be provided by dabblers in the most shadowy of the sciences, who are unfortunately doing their worst at a time when national and racial animosity in Europe has been sufficiently excited by the World War. White civilization needs to call every good counsel to its aid, if it is to escape from the peril with which it is threatened. That peril is not a Yellow Peril, or a Black Peril, but a peril of self-extermination. The worst enemy of the White is the White himself. With all Europeans, of whatever sort, counting for no more than eleven millions in the aggregate population of three out of five continents, it is suicidal to encourage racial scorns, racial suspicions, racial hatreds, amongst the small minority that stands for White Civilization." Z.

In the Heart of Asia, by Lieut.-Col. P. T. Etherton (Indian Army); Constable and Co., London; pp. 305; 16/-.

The author has had extended experience in Central Asia in 1909 and 1910. He travelled through Chinese Turkestan, Mongolia, and the Pamirs. This volume records his experiences in Chinese Turkestan in 1918 to 1921. He has great faith in the future economic development of Central Asia. Even the Gobi Desert, he says, is a plateau capable of unlimited cultivation. The mineral resources include gold, silver and rich coal beds, not to speak of iron, mineral wax and oil. Bolshevism has, however, for the present swept away "every vestige of liberty, freedom of thought and speech, moral and material welfare." The author's observations on Islam are made superficially. He speaks of the Swedish Mission at Kashgar with appreciation and of their hospitality. The book has no illustrations, an excellent map and an inadequate index.

Atlas Africanus, Belege zur Morphologie der Afrikanischen Kulturen Herausgegeben im Auftragedes Forschungs-Institutes für Kulturmorphologie von Leo Frobenius und Ritter v. Wilm; Verlagsbuchhandlung Oskar Beck, München; 3 Heften.

This ambitious work is an attempt to show graphically on maps of Africa the morphology of African culture, its anthropology and ethnography, as well as the historical development throughout the continent of native custom in contact with foreigners. We give the contents of the three parts as an indication of the wealth of material this atlas contains.

I. *Stoffe der Tracht, Dr. K. v. Boeckmann; Bett und Haus, Leo Frobenius; Blick und Blut, Hans L. Held; Geblase-Bildungen, A. Martius; Die Bewegung der Hamitischen Kulture, Leo Frobenius.*

II. *Gewandung, Ausgangsformen, K. v. Boeckmann; Der Konig ein Gott, Leo Frobenius; Schmied und Gesellschaft, Albrecht Martius; Speicher zur Nahrung, Arnold Zeigfeld; Die suderythraeische Kultur, Der geschictliche Anschluss, Leo Frobenius; Die syrtische Kultur, Leo Frobenius.*

III. *Reife des Mannes, Leo Frobenius; Schlangenkultus, Hans L. Held; Werden und Wesen der Lanze, A. Martius; Wasser und Weg, A. Ziegfeld; Niederer und erhabener Sitz, A. Ziegfeld; Die nordery-thraeische Kultur, Leo Frobenius.*

Die Ohnmacht-Theorie im Leben Jesu Christi by A. R. Dard; Berlin; pp. 15.

A German edition of an English publication by the Ahmadiya Sect, cataloguing the alleged proofs for the "Swoon Theory" on the death of Christ. The pamphlet is published at Berlin.

The Task of the Christian Church, A World Survey, edited by Thomas Cochrane; World Dominion Press; London; pp. 142; 7/6.

This attempt to survey in a single volume the religious situation throughout the Christian and the non-Christian world is ambitious. The editor, Thomas Cochrane, has succeeded in a measure. Instead of a mass of statistics, we have a brief paragraph on every country reviewing the problems, resources and prospects of the Christian Church. The treatment is concise, comprehensive and easy for reference. It is also generally based on good authorities. Our only criticism is a serious one, namely, lack of proportion. Four pages are devoted to all India and Afghanistan, and the same number of pages to Australia and New Zealand. Over one-half of the book deals with Europe and the two Americas. A little over a page is given to North Africa, and Egypt is not mentioned. Z.

Osman Pasha. A Play in Four Acts. By William Jourdan Rapp. With an Introduction by Charles V. Vickrey. Pp. 145. The Century Company, New York and London. 1925.

Osman Pasha is true to life in all essentials. The author spares neither Armenian nor Turk, but with fairness and considerable insight into Near Eastern character depicts it to the life.

It is especially heartening to have him disclose what some have known as being at work under the surface—the reaching out of Islam, and especially of the Turks, after a religion to which they could anchor.

It is obvious that the Nationalists would never have cut loose from their old faith if they had found it adequate. I do not know how deeply Mr. Rapp has gone into the secret Christian movement which he, with great discretion and wise caution, weaves into his story. He perhaps felt it wiser to circumscribe its activities, but the fact remains that he has revealed a real situation, of the true importance of which he is probably unaware.

The play has "atmosphere," and it smacks of the Orient in the turn of phrase and sentence. It is evident, however, that the author does not know either Turkish or Arabic, since the transliterations from both languages leave much to be desired. It is a pity he did not consult some one who did, for he would not then have put into the mouths of his characters as a parting salutation the one used only when one arrives. Neither would he give so inaccurate and distorted a transliteration of the Call to Prayer as found on page fifteen. Such a book as this is sure to fall into the hands of Arabic and Turkish scholars, with whom such slips are unforgiveable. M. C. HOLMES.

Samuel Ali Hussein; Aus meinem Leben, Wiesbaden. Sudanpioniermission Publishers. 135 pp.

This important biography of a helper of the German Sudan-pioniermission, in Aswan, Egypt, is full of adventure. God led this Nubian to Europe in a wonderful way. He is the only Nubian who has a western education, and therefore has done valuable work for a better understanding of his language. He became a faithful worker for this mission, and preached the Gospel to his countrymen and to the Egyptians. His children, who were taken from him for a time, have followed their father in accepting the Christian faith. Having been a Moslem himself, he describes his life, and gives valuable insight into the religious life of the Nubian Mohammedans. SIMON.

Anfange Einer Deutschen Mohammedanermission. Rückblick auf die ersten 25 Jahre der Sudanpioniermission 1900-1925. 87 pp. By Missionsinspektor Held, Wiesbaden. Publisher Sudanpioniermission, Wiesbaden Emserstr. 12.

The only German mission society which works exclusively for Mohammedans, was faced by the most difficult obstacles from its beginning. In January, 1900, Dr. Grattan Guinness and his son-in-law Dr. Kumm, traveled up the Nile to find a place for a mission station in Aswan; this journey resulted in the founding of this small society, which had many difficulties in Germany to overcome before a firm organization could be completed. Dr. Kumm soon left this society. In Rev. Ziemendorf, of Wiesbaden, the society found a most self-sacrificing leader. It proved to be an important thing for the society that Samuel Ali Hussein, a Nubian who was brought up by Dr. Guinness, became a faithful helper in this mission from its very beginning. The mission reached its height in 1914. At that time it had twelve European and five native assistants, among whom was a medical missionary, who did especially good work. During the war the mission workers had to leave Egypt; and during this period Dr. Zwemer looked after the affairs of the mission and encouraged Samuel. It is due first of all to the efforts of Dr. Zwemer that the work could again be taken up in 1924. New forces are ready to be sent out this year. SIMON.

German-Arabic Pocket Dictionary, E. Harder. Heidelberg, 1919. Julius Groos, Publishers.

We Germans have few usable Arabic dictionaries. There are quite a number of very useful grammars and guides for modern Arabic, and in this line the Germans have done very valuable work, for which one need only refer to Spitta-Bey's Grammar of the Egyptian dialect. But in lexicography much work remains to be done. Harder began to meet this need through his German-Arabic "Handwoerterbuch" in 1903. His German-Arabic pocket dictionary is to be welcomed still more. All German travelers in the Orient will use this book, for it is easily carried. It has a wealth of material, and will prove able to satisfy the highest demands. The words of modern culture and technique are listed. His method of presentation of the material is good. After the German word, the Arabic meaning follows in Arabic consonants, after which is given the meaning in Latin letters. This transcription is not given in the colloquial but in the classical Arabic, as spoken today by the higher educated classes. T. OESTREICHER.

Arabic-German Pocket Dictionary, by E. Harder. Heidelberg, 1925, Julius Groos, Publishers.

Every attempt to meet the need of Arabic dictionaries for Germans is to be welcomed. This volume meets a long-felt need and presents rich material, which will serve excellently in the Orient. The vocabulary contains all that is needed for conversation, but not for classical literature. The words are given in Arabic character, then vowelled in transcription, and finally the German meaning is given. Dialects are not considered, but the words can easily be formed in every dialect. We hope that a larger dictionary will soon follow. T. OESTREICHER.

Bulgarien unter der Tuerkenherrschaft by Alois Hajek. 330 pp. M 13. Publisher: Deutsche Verlagsanstalt, Stuttgart, Berlin, Leipzig. 1925.

The author, a professor of history of eastern Europe at the University of Vienna, points out that the Bulgarians are probably the only people in history who have preserved their individuality through five hundred years (1371-1878) of foreign rule. These five hundred years are a series of tortures inflicted by cruel rulers, and unsuccessful attempts of the oppressed to burst these chains. The reason for the subjection of Bulgaria is the division of Christianity.

The Bogomil sect, known today as Pomaks, was the first to accept Mohammedanism, great numbers being forced to accept Islam. Many for a time even enjoyed the new privileges they had attained, but in the sixteenth century the oppressions began, in order to relieve the Turkish money shortage. The customary forcible appropriation of Christian boys and girls was terrible. They were driven together on the market places, and the Turks sold as many of them to Constantinople as they cared to. At the end of the eighteenth and beginning of the nineteenth century Turkish robbers plundered and killed in Bulgaria, until finally the Sheikh ul-Islam ordered a holy war to be waged against them. In the nineteenth century, as the people through desperation continually tried to obtain their freedom by force, their sufferings took on unbelievable proportions, especially since the Greek clergy often betrayed the Bulgarians to the Turk in order to keep their church supremacy in Bulgaria. The cruelties were indescribable: women were dishonored,

at one time a thousand being burned together; even after 1870 during one rebellion, at least 30,000 people were slaughtered, probably many more! A Frenchman writes, the Christians *sont traités de chien en leur qualité de chrétiens.* At last the Turkish-Russian war brought freedom (1878). This important book gathers its material from the original sources and gives a dependable picture of the sufferings of the Christians under Turkish rule in the past centuries. The book is of special value to those who are working in missions in the Balkan countries, and for those interested in the history of the Turkish Empire. Those who are continually praising the tolerance of Mohammedanism would do well to read this book. SIMON.

Afrika, by Prof. Dr. Fr. Jäger. Vol. I, Physische Erdkunde (135 pp.). Vol. II, Geographie des Menschen und seine Kultur (137 pp.). Berlin & Leipzig, W. de Gruyter & Co. 1925.

The contrast between the whites and the blacks is the great problem for the one hundred and thirty million inhabitants of Africa, among whom Mohammedanism plays an important rôle. Since the eighth century Malays, Indians, Persians, and above all Arabians have been colonizing Africa. Many Arabians colonized in East Africa and formed a mixed people. The Suaheli, the Danakil, Somali and Galla are Moslems today. In the Sudan the ruling tribes are Mohammedans. In Cape Colony the Malays are tradesmen, while the Indians do not play an important part as traders. Moslemizing these people has been a catastrophe in many cases. In the Sudan the old civilization of several tribes was destroyed through Mohammedanism. The Benekim tribe in East Africa was totally destroyed by the Moslems. Other tribes were able to save a part of their individuality. In the countries near the Atlas for example, Hamitic languages are spoken; only the upper classes speak Arabic. This extension of Mohammedanism, even to the present day, is of the utmost importance in the relations of Christianity to Africa, Islam has closed Africa to Christianity, and occupied those areas which were formerly Christian. Beside the Copts, only on the small island Socotra were Nestorian Christians able to maintain a foothold until the 17th century; then they were exterminated or they died out. Abyssinia alone was not conquered by Islam, and is still independent today; and next to China is the oldest people of the world. Both of these little volumes are very informing, and furnish a mine of knowledge to him who wants to study Africa. They contain much more than purely geographical material. SIMON.

Revue du Monde Musulman. Première Section, volume LVII. Ernest Leroux, Paris. Pp. 260. Price 45 fr.

We are glad to note that this important quarterly, which recently has become an annual, is not a discontinued publication. The present volume contains the following articles:

Eléments Arabes et Foyers d'Arabisation; leur Role dans le Monde Musulman Actuel ..... L. Massignon
Textes Historiques sur le Réveil Arabe au Hedjaz.
Lettres Inédites de Dupleix (En Persan) .....H. L. Rabino
Une Source Inédite de l'Histoire Ottomane .....D. Danon
Livres Nouveaux Concernant les Etudes Islamiques .....L. M.

The first article is important, in which Professor Massignon gives an illuminating account of the Arab movement both in Arabia and

throughout the world. He describes the chief centers in North Africa where the Arabian language and Arabic ideals have exerted their influence, and discusses the possibilities of a Pan-Arabian movement. No student of Islam can afford to neglect a careful perusal of this discussion.

Al Fark bayn al Firak (Abridged) Al-Baghdadi. New edition of the manuscript at present in the Zahirayya Library in Damascus. Dr. Philip Hitti, Al Hilal Press, Cairo. Pp. 200.

By editing Al Ras'ani's abridgement of Al Baghdadi's work on the sects and divisions in Islam, Dr. Philip Hitti has added another to the valuable contributions that he has made to the historical study of Islam.

Much of the subject matter of the book appeared in an English translation under the title, "Moslem Schisms and Sects," by Kate Chambers Seelye. Another Arabic edition by Muhammad Eff. Badr appeared in 1910, but it was based entirely on a Berlin manuscript, the text of which Dr. Hitti believes to be not so good as that of Damascus.

The editor's purpose has been to prepare a text for use in the history classes of Beirut University and for that reason he has added many footnotes, which show the care he has taken to make his text accurate and understandable. E. E. Elder.

Gospel Romance in the Huts of the Punjab. Glimpses of Missionary Activity in the Villages of Northwest India. By Howard E. Anderson. Fleming H. Revell Company. New York. 1925. pp. 133. With an Introduction by Charles R. Erdman, D.D., LL.D.

Has romance disappeared from the work of modern missions? The author of this collection of miniature sketches portraying various features of mission work in the villages of the Punjab believes that there is still ample room for romance in such work and has succeeded admirably in setting it forth in appealing and convincing form in these pages. In brief word-pictures a page or more in length he depicts incidents connected with itinerating among the villages and presenting the Gospel to individuals and to groups, Moslems, Hindus and outcastes. There are character sketches of native workers, converts, and the various individuals whom the missionary meets, not omitting the "polite gentleman" with his smooth ever-running English who is ever in the process of "moving on" but who pauses long enough to give the missionary opportunity of helping him. Many incidents of interest to workers in Moslem lands are given.

The reading of these brief sketches should be of interest to all missionary workers as well as to the general public. Especially they should help to renew the missionary's conviction of the reality of the "romance" of preaching the Gospel to those who care not for it or seem unable to understand it and of the possibilities of moral victory that lie concealed in the most unpromising lives and amid unlikely surroundings. The parable given by a Moslem convert finds frequent illustration in the book: pointing to a tiny green bud that had sprung out of the dead rafter of his house he said, "Out of death springs forth life." Not the least important message to be gained from a reading of the book is that "the chief task of going about among the common folk and bringing them 'Good Tidings' remains unabated." C. C. Adams.

The Great Betrayal. A survey of the Near East Problem. By Edward Hale Bierstadt. Hutchinson, London. Price 15/-.

Turkey in Travail. The Birth of a New Nation. By Harold Armstrong. With illustrations and maps. The Bodley Head, London. Price 8/6.

We have learned to use the term "reaction" for anything that seems vaguely sinister in peace or politics. Here are two books showing from different aspects precisely what "reaction" meant to the peoples of the Near East—and what the peace might have meant had there been no reaction.

The special aim in *"The Great Betrayal"* is to show the true facts of the situation today in Eastern Europe with a historical background and, whilst defining the responsibility for the disruption of the Christian minorities, to offer certain suggestions with a view to mitigating the sufferings of these unhappy peoples. The whole trouble, in Mr. Bierstadt's view, is caused by imperialism. Philanthropy, he pleads, is helpless in the face of governmental action. He describes the policy of the United States in the Near East and analyses its effects. A chapter showing the generosity of the American public towards the distressed Christians then comes as a welcome interlude; though later such generosity is shown to be wasted through the lack of coöperation by the Powers. The horrid sequence of events in which Turkey rises from helpless submission through massacres to eventual triumph, is reviewed, and the facts are substantiated in copious appendices. The destruction of Smyrna is given in detail with emphasis on Turkish culpability and the unprovocative attitude of the Christian minorities (and it is sometimes difficult to believe that the latter were quite so good as all that). The author's view is that the driving power behind the Turks was religious rather than nationalistic. He says: "As the traditional center of Christianity in Asia Minor, Smyrna was a symbol, and as a symbol it was feared, hated, and destroyed." Again, we are told that the Nationalist Government changed the penalty for murdering a Christian from death to mere punishment.

The last chapter, entitled "What shall we do now," includes eight recommendations which claim to offer a permanent solution for the Near East problem. However that may be, it is a great service to throw light on the root causes of a world calamity, and that is the earnest endeavor of this book.

"Turkey in Travail," as the title suggests, is the passing of the Ottoman Empire and the birth of the Turkish Nation. This, at least, is the historical base, but the real interest is in the author's personal experiences. Mr. Armstrong mixed with the Turks in various capacities and gained an unusual knowledge of them (and even, too, of their elusive minds). He gives an account of his adventures as a prisoner of war, as a victor, and as a superintendent of gendarmes in the Peninsula of Ismidt, where he hunts brigands and lives among Turks as an equal. Meanwhile, a drama of "splendid hope" is begun, in the moment of inspiration that followed the armistice, when Turkey awaited her fate at the Allies' feet. The vision of a new era in the Near East came—and went. Reaction set in. The historic facts of Allied "muddle" in the peace policy are given with tragic power, which would, however, have lost nothing in appeal had certain references to individuals been omitted. The Greek débâcle is described and the origin of the Young Turk Movement is traced to its culmination at Lausanne. The Chris-

tian minorities are dealt with without bias and indeed Mr. Armstrong says that "The worst brutalities of the Greek troops had been instigated and assisted by the Ottoman Christians." The influence of Islam on the national character is described in the following words:

"Islam can raise barbarians at a bound to great heights and rouse the sluggard to brilliant enthusiasm, but it cannot sustain them. It has always meant war and force. It has brutalized and degraded again those it has raised. It has shut out from life the softening influence of cultured women and it has failed to create among its women ideals and aspirations and the ability to pass them to their children."

This survey seems to have been inspired by appreciation of the stakes which are played and lost at Lausanne. And it ends in a note of bitterness. M. B. HUMPHRY.

The Prophetship, and the Caliphate, being a Translation of al Nubuwwatwa-al-Khilafat by His Holiness Shams-ul-Ulama Maulana Syed Najmul Hasan Saheb, Mujtahid, Lucknow. Translated by L. A. Haidari. Published by the Darul Tasaneef Muwayyed-ul-Ulum Association. Lucknow, 1924. 43 pp. Price 12 Annas.

Islam in the Light of Shiaism, being a Translation of the Shariat-ul Islam (Part I) by the late Moulana Syed Mohammed Sahib. Translated with supplementary notes by A. F. Badshah Husain, B. A. Lucknow (at the same press as the above). 1924. 77 + xiv pp. Price Re. 1.

These two booklets prove the activity of the Shiah leaders of Islam in India. The first is directed against the Sunni claims of the Caliphate, the second is on the special beliefs of the Shiahs and gives a valuable comparative table of the views of the Shiahs and Sunnis. Of special value to missionaries in Persia. Z.

From Red Sea to Blue Nile. By Rosita Forbes; Cassel and Co., London. Pp. 368; price 25/.

The title and author of this work, with its sumptious illustrations, lead one to expect much, but the foreword prepares the reader for a disappointment.

"This is not a book on Abyssinia. It is the record of three months on muleback . . . a tale of adventures, serious and frivolous . . . an impression of Abyssinia . . . from tent and saddle."

Interesting from cover to cover, the reader is carried along the thousand and ninety mile journey, catching glimpses of tribes and customs with delicious confusion. Mrs. Forbes traveled from Jibuti to Harar, from there through open country to Addis Ababa, then northward to Gondar, Asmara and the coast. There is no reference to the large Moslem population of Abyssinia, nor to the important missionary work being carried on in the country.

La Parure des Cavaliers et l'Insigne des Preux, traduction Francaise, by Louis Mercier; Paul Geuthner, Paris. Pp. 502.

Since the appearance of Colonel Tweedie's celebrated work, "The Arab Horse, his Country and his People," nothing has appeared to equal this elaborate work on Arabian horses and horsemanship. The Arabic text was published a few years ago; this is the French translation with notes, appendices, bibliographies, a full index and thirty-four illustrations, some in color. Ibn Hodheil Al-Andalusi wrote the work by order of Sultan Mohammed V, King of Granada, about 1350 A. D. The work,

in Moslem style, begins with the creation of the horse, and goes on to tell in twenty chapters of its anatomy, physiology, qualities, virtues and vices, equipment, food and the science of horsemanship, especially in "holy warfare" (pp. 6-273). The appendices (pp. 283-420) are mostly technical, and deal with the care of horses, breeding, pedigrees, age of horses, saddlery, etc. The bibliography of works on the horse in Arabic and in European languages seems long enough to be complete. The most interesting chapter is that on celebrated horses in the history of Islam, for cavalry had the largest share in the Arab conquests. Z.

Picturesque North Africa. Tripoli, Tunis, Algeria, Morocco. Architecture, Landscape. The Life of the People. Jarrolds Publishers, London. Pp. 240; Price 25/.

We welcome this first of a series entitled "Orbis Terrarum," published in England and printed in Germany. Two hundred and forty excellent photogravure plates in folio enable the reader to visit all the more accessible places of North Africa, and study the life of the people. The introduction, by Ernst Kuhnel, is brief. There is no descriptive text, but the titles of the pictures are given in five languages, of which the English is not always happy, e. g., "Women at Walk," "The Hot Sources," and "The Pot Market."

Tu Trahiras. By Lucien Forgan. Edition Bossard, Paris. Pp. 229. Price 7 fr. 50.

A striking novel by a young writer, as yet unknown to literature. Presented cleverly, it gives a picture of international plots in the Near East, woven in with an interesting story. R.

Islam och Evangeliet. By L. E. Högberg; Svenska Missions Förbundets Förlag. Pp. 272. Stockholm, 1925. Kr. 3.75.

This posthumous work is an able presentation of the origin and development of Islam, the Koran, the teachings regarding Christ and the need of proclaiming Him to Moslems. There are chapters on oriental Christianity in its relations to Islam, and on mission methods, especially in dealing with converts. The final chapter is a strong appeal to the Christian Church to undertake this neglected task.

ANNA ANDERSON.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering,
Missionary Research Library, New York.

I. GENERAL.

Changing Persia. V. B. Metta. (in *The Contemporary Review*, London. February, 1926. pp. 196-200.)

A summary of the progress made under Ali Riza Khan Pahlvi, with an impressionistic picture of this patriot.

The Jews in Palestine. Leonard Stein. (in *Foreign Affairs*, N. Y. April 1926. pp. 415-432.)

The perennial question of the relations between Arab and Jew. Holds that the answer will only be found when the Arab is convinced by actual demonstration that the Jew will benefit the land, and thereby the Arab, as much as he will himself be benefitted by living in Palestine.

The Zionist Contribution to Palestine. D. L. Adler Hobman. (in *The Contemporary Review*, London. March, 1926 pp. 356-362.)

A stock-taking of the benefits which are accruing to the native population under the Mandate and the application to the development of the country by the Jews of intelligence, financial resources, and energy animated by idealism.

II. ISLAM IN ARABIA.

Arabia's New Warrior King. Alphonse Tonietti. (in *Current History*, N. Y. April, 1926. pp. 73-76.)

Pictures Ibn Saud, the Pan-Arab champion, the capable administrator, and tireless enthusiast, against the background of Wahhabite mentality and impulse.

The Arab World Today. David G. Hogarth. (in *Foreign Affairs*, N. Y. April, 1926. pp. 406-414.)

Treats only the Asiatic block of Arab societies and territories. An inquiry to discover how far modern thought and influences tend to make possible a united Arab world.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

Hindu and Moslem Renew Strife in India. Ben Misra. (in *Current History*, N. Y. April, 1926. pp. 78-82.)

Traces step by step how it has come about that "today a spirit of rivalry, hatred, revenge and mistrust is splitting apart those who only yesterday were marching arm in arm under the banner of Mahatma Gandhi."

A New Turkey. A. M. Chirgwin. (in the *Nineteenth Century,* London. March, 1926. pp. 356-363.)

A picture of the Turkey which is achieving her national soul, and showing wherein the new is different from the old politically, educationally, economically, socially, and religiously.

VI. POLITICAL RELATIONSHIPS.

Great Britain and France in the Near East. Captain Chisholm Dunbar Brunton. (in *The Fortnightly Review,* London. April, 1926. pp. 502-510.)

Traces the decline of European prestige in the Near East to the short-sighted imperialistic post-war policies of the two Great Powers; and indicates some of the consequences resulting from their equivocal and mutually suspicious attitudes.

Irak. S. H. Slater. (in *The Nineteenth Century,* London. April, 1926. pp. 479-494.)

A fairly detailed study and comprehensive review of the policies and happenings in Irak since 1921.

Irak and Al Mausil. George MacMunn. (in *The Asiatic Review,* London. April, 1926. pp. 186-192.)

Considers the prospects of Irak in the terms of its value to the British Empire, taking up the questions of finance, commercial assets, frontiers, and roads to Persia.

The Significance of Mosul. Kenneth Williams. (in *The Nineteenth Century,* London. March, 1926. pp. 349-355.)

Shows this significance, envisaged in its largest and most important aspect, to be imperial, lying in an attempt to rehabilitate a system of buffer states between the Mediterranean and India.

The Syrian Rebellion. A. Ryan. (in *The Contemporary Review,* London. February, 1926. pp. 186-195.)

An impartial survey of the causes, incidents, and results to date of the situation in Syria; an honest effort to disentangle facts from "a maze of special pleading, reticence and plain false witness."

VII. MOHAMMEDAN MISSIONS.

The Call from the Moslem World. W. Wilson Cash. (in *The East and the West,* London. April, 1926. pp. 117-122.)

A rapid summary of the new tendencies, mentality, and outlook among Moslems, bringing out their new basis of presentation of their religion, and the clear-cut issue: Christ or Mohammed as the world's ideal. The work of the Church in the field.

THE CALL FROM THE MOSLEM WORLD. Stacy Waddy. (in *The East and the West,* London. April, 1926. pp. 123-138.)

Complements article noted above by considering the work for the Moslem which must be done at home. Brings out practical reasons for this work, method, line of approach, and concludes with a vision of Islam become Christian.

THE CHALLENGE OF ISLAM TO CHRISTIANITY. John A. Subhan. (in the *National Christian Council Review,* Mysore City. March, 1926. pp. 153-159.)

After summarizing the historical spread of Islam, author gives his considered conviction that in India, at least, "Islam is unaffected as far as unity and missionary zeal are concerned by the recent political changes, and is on its onward march to preach the faith, and especially to fight Christianity."

THE INFLUENCE OF THE BIBLE ON MOSLEMS. S. M. Zwemer. (in *The Missionary Review of the World,* N. Y. April, 1926. pp. 270-273.)

Extracts from an address at the British and Foreign Bible Society's annual meeting in 1925, giving illustrations of how the Bible has created a new mental attitude, a new moral sense, and a new spiritual hunger among the Mohammedans.

SOME CHANGES IN TURKISH THOUGHT. An Armenian Student of Islam. (in *The International Review of Missions,* London. April, 1926. pp. 177-192.)

Tests the results of missionary activities in Turkey by a thermometer other than that of statistics, examining in turn the four chief movements in the country today:—the abolition of the Caliphate, the emancipation of women, new aims and principles in education, and liberal thought and criticism of religion.

SPIRITUAL ELEMENTS IN MOSLEM LITERATURE AND WORSHIP; a line of missionary approach. John E. Merrill. (in *The International Review of Missions,* London. April, 1926. pp. 193-204.)

An attempt to answer sincerely and fairly the question: What is there in the religious life of a devout Moslem corresponding to the religious element which the apostles recognized both among Jews and among Gentiles, and of which they made use in presenting the Gospel?